Record of Christian Work

East Northfield, Massachusetts.

VOL. 40. JULY, 1921. NO. 7.

Brethren, my heart's desire and my supplication to God is for Israel, that they may be saved.—*Romans 10. 1.*

RELIGIOUS THOUGHT AND ACTIVITY.

The **"Christian Register,"** organ of Boston Unitarianism, celebrated its one hundredth anniversary on April 20. It was an event in religious journalism, as it is the only religious paper in America that has been published for a hundred years without change of name. It has doubled its circulation in the last two years, and is recognized as a force in reviving Unitarianism.

It is claimed that **the largest Sunday school in the world** is that of the First Baptist Church, Fort Worth, Texas, of which Dr. J. Frank Norris is pastor. On April 3 it broke its own record of attendance, having 4295 persons present at the session. Its previous record was something more than 3500.

The Fifth Avenue Presbyterian Church, New York, recently introduced a new feature in connection with its Sunday afternoon service. Dr. Kelman, the pastor, announced a series of topics which deal with the problems of faith and life confronting young people of today. At the close of the service an invitation was extended to all who were interested to remain for a supper served in the social rooms of the church, where an opportunity was given to ask questions and discuss the sermon. Dr. Kelman welcomed a fair and frank expression of views.

The centenary movement of the Methodist Episcopal church guaranteed the necessary income for the support of the **General Deaconess Board.** New work was thus made possible, and new workers added for special tasks. Out of this income pensions were paid to forty-four retired deaconesses, pending the raising of a pension endowment fund.

The action of the centenary awakened the church to the value of the deaconess in every line of endeavor, and created a demand for deaconesses beyond the available supply.

The Board of Home Missions of the Presbyterian church reports 27 missionaries employed in **lumber camp work** the past season. They visited 327 camps regularly, and over a hundred more occasionally, thus reaching a total of over 31,000 men employed. They held 2742 services, had thousands of personal interviews, gave out 3868 books, and installed libraries in 16 camps. Upwards of 500 men professed decision for Christ, while 161 men united with some church.

The Allied Citizens of America have been incorporated to uphold American ideals and the constitution of the United States. Its main drive will be to secure a twentieth amendment to the constitution providing that aliens shall not be counted in the enumeration of population as a basis for representation in Congress. Some states have such a provision already, but in some places the alien vote is a large and possibly dangerous factor in the election of Congressmen. The proposal does not touch the question of immigration.

In its efforts to place the **Victory medal** in the hands of the veterans of world war the War Department has invoked the aid of the clergymen of the country. A letter from Colonel John T.

Axton, Chief of Chaplains, has been sent to one hundred and fifteen thousand pastors of all denominations, asking that they direct the attention of ex-soldiers and their families to the fact that the Victory medal is now being distributed, and that application blanks may be secured from the commanding officer of any army post, camp or station, or from Victory medal officers who have replaced recruiting officers in most of the larger cities of the country.

No branch of post-war service rendered by the American Red Cross has met with more grateful appreciation than the sending of pictures of **American soldiers' graves overseas** to relatives in this country. Up to April last the total had reached 65,513 photographs, while the number of American graves in foreign soil is between 70,000 and 75,000. These were to be found in nearly 2000 separate locations in France, England, Germany and Italy, but the policy of the War Department is to gather the bodies that are not brought home into three great American cemeteries at Romagne, Belleau Wood, and Suresnes near Paris.

A merchant marine branch has been opened by the New York Y. M. C. A. at 525 West 23d Street, where the entire second floor of a building has been remodeled to provide the usual Y facilities. Seventy per cent of all the seamen who come into the port of New York are from foreign countries. Many of them served in the allied armies and navies, and are familiar with the American Y work overseas.

The first merchant marine branch under Association auspices was organized in Brooklyn in 1918, and it has since spread to a dozen large ports in this country and abroad.

The fourth centennial of Martin Luther's stand at the Diet of Worms (April 18, 1521) was widely noticed in the churches and religious periodicals. In Catholic and high church quarters the Reformation was of course minimized, if not anathematized, but Protestant churches reviewed the circumstances which led to Luther's break with Rome, and reasserted his fundamental principles of freedom from priestly interference in access to God through Christ and direct responsibility to Him, the place of the Bible as against tradition, the efficacy of Christ's atonement apart from works, etc. It gave occasion for a stiffening of Protestant sentiment and obligation in view of the Romanizing tendencies which have pushed to the front in recent years.

To the competent hands of Cyrus E. Dallin, of Arlington, Mass., the well known sculptor, the Pilgrim Tercentenary Commission committed the task of rejoining **Plymouth Rock,** now in three pieces. He is hopeful that modern methods can bind the boulder together so that it will stand for centuries.

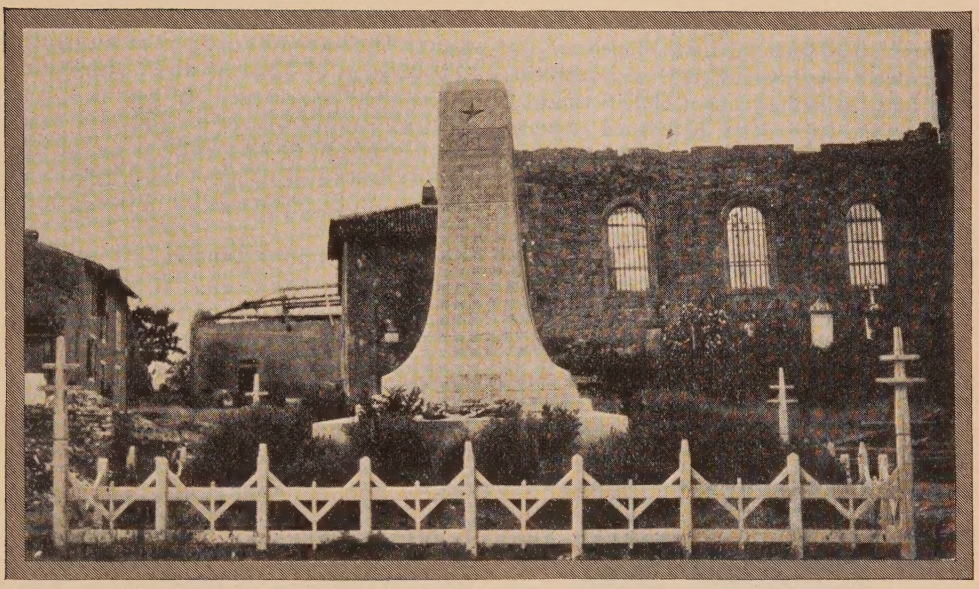
The sculptor estimates that originally the rock measured eight feet by six, and even though relic hunters have, during the last two or three centuries, chipped off a good many little pieces, he believes that it can be restored to approximately its appearance three hundred years ago. Today it is even more exposed than it was in the days of the pilgrims, the under surface being visible.

After it is finally placed in its old position on the shore line, the Society of Colonial Dames will mount a new canopy over the precious granite.

Prof. Walter S. Athearn, director of Religious Education and Social Service, Boston University, under whose supervision "The Malden Survey" was made, sends the following significant statement:

"I have just learned that the Church Extension Committee of the Presbyterian church has appropriated $1,000,000 to aid congregations in **building enterprises during the next three years.** My informant says it is estimated that $6,000,000 will be invested during the coming three-year period in new church buildings by this denomination. Church building has been delayed during the past five or six years, as have other building enterprises, and we may expect a wave of church building to sweep through the country soon. If the Malden Survey can be widely circulated it will save denominations enough money in their building enterprises to pay the entire expenses of the Interchurch World Movement."

Inspiration received at the School for Rural Pastors held at Drew Theological



Where rest the bodies of Privates Gresham, Enright and Hay, first members of the A. E. F. to fall in France, as photographed by the American Red Cross Graves Photographic Service.

Seminary, Madison, N. J., is largely responsible for a **community development at Upper Jay, N. Y.**, where Rev. R. E. Dunckel is the pastor of the Methodist Episcopal Church. A community playground for the young people led to a community building where neighborhood work might be further extended. A volley-ball league, a baseball team and a community band have been included in the attempted endeavors. A representative community council has assisted the pastor in formulating the program, and splendid community coöperation has made several new ventures successful. The program for the future includes an annual mountain climb, bath houses and improved swimming pool, an Au Sable Valley Neat Town League, a community hall under church direction, and regular winter sports largely under the direction of laymen. The pastor holds himself constantly steady to the spiritual side of the work, on which all other activities are made to focus.

The High Cost of Delay.

The General Board of Promotion of the Northern Baptist Convention has made a striking statement of the high cost of delay, which it calls the most expensive thing in its New World Movement, which depends upon the raising of the one hundred million fund.

Thus, in foreign service delay in purchasing land and erecting buildings means increasing cost and loss of opportunity. In home service Christian centers are waiting, work among new Americans and migrant negroes is hampered. The Publication Society feels the blight of delay in restricting enlargement and efficiency. And not only is the loss in service heavy, but financially delay costs a large sum each year in interest charges on borrowed money.

The call of the moment in all the denominations that undertook large forward campaigns a year ago is that pledges should be paid promptly, and a sense of stewardship awakened that will pour a stream of money into the treasuries of all the boards.

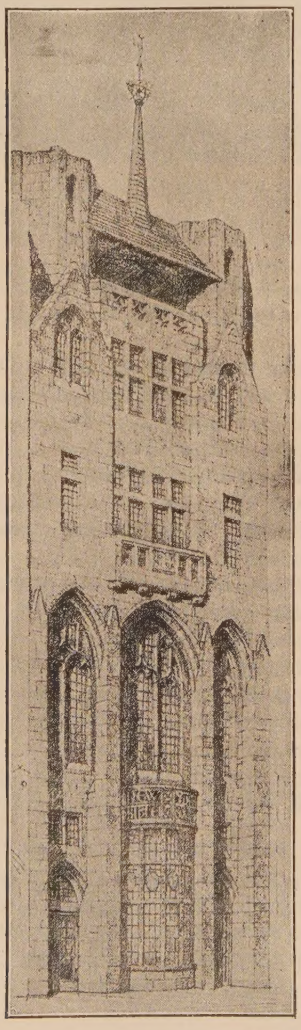
New York Bible Society.

Impressive ceremonies, participated in by leading clergymen of all denominations and attended by hundreds of laymen of the city, marked the dedication of the new home of the New York Bible Society at 5 East 48th Street.

The building is a gift to the society from the estate of James Talcott, and is valued

at $250,000. Dr. Newman, in an address, characterized it as "the embodiment of the profound conviction of a New York business man as to the value of Holy Scripture." It contains salesrooms, board and committee rooms, kitchens and serving facilities, an assembly room seating 250, and a fine Gothic study. There is a roof garden on the roof.

The building will also house the Bible and Fruit Mission to the public hospitals of the city, of which Mrs. James Talcott is president, and the Female Auxiliary Bible Society.



New Home of the New York Bible Society, 5 East 48th Street.

The New York Bible Society is the only society in the world, except the Scripture Gift Mission of London, which distributes Bibles free of charge. It has two announced policies,—never to run into debt but to measure its undertakings by its resources, and never to spend the principal of any bequest or annuity willed to the society.

A Tremont Temple Gift.

Tremont Temple Church, Boston, sent a check for ten thousand dollars at Easter to the Baptist Woman's Foreign Mission Society, to provide a student dormitory for the Union Medical School for women in Vellore, India. The building will be called "The Tremont Temple Students Home," translated into Telugu.

This gift makes possible a gift from the million dollars granted by the trustees of the Laura Spelman Rockefeller Fund to the joint committee on union colleges, with a corresponding grant from the Indian Government. There was "no room" last year for 150 Indian girls who applied for entrance. Thanks to Tremont Temple Church there will be room now for all who are qualified to take medical training and Bible study in this Christian medical school.

Ninety-five per cent of India's women are without any medical care. The love and sacrifice of the Great Physician will be felt through the medical evangelists, nurses and doctors who go out with His message.

FOREIGN MISSIONS AT HOME.

Mr. Paul Chovey, son of the first Hindu convert of Bishop William Taylor, a student at Syracuse University, was sent to the coast last year by the American Bible Society and visited practically all the **Mohammedan and Hindu camps,** selling and distributing the Scriptures.

Little is being done for the **evangelization of Russians** in this country. Radicalism is common among them, and is an obvious menace to our institutions and social life. The Russian Bible and Evangelization Society has therefore engaged a preacher to visit Russian communities throughout the country, teaching the Word of God, and distributing the Scriptures and

tracts. His headquarters are in Baltimore, where he is now working among Russians and Poles.

The permanent interdenominational council on **Spanish-speaking work** in the Southwest, at its ninth annual convention, approved the establishment of an interdenominational school in Albuquerque, New Mexico, to train native leaders for work among Mexicans in Arizona, New Mexico, Colorado, Kansas and other areas of the West and Southwest. The publication of a Spanish paper for use in Sunday schools and churches was proposed, and the home mission boards will be asked to aid in its support. Rev. Jay S. Stowell, who prepared a survey on Mexicans and Spanish-Americans in the United States, is to prepare a manual of religious education for the mission schools. Approval was also given to summer Daily Vacation Bible Schools, night schools, Saturday classes, and other practical uses of Mission school centers.

Rev. E. G. Wesley, Portuguese missionary in the New England Methodist Episcopal Southern conference, says that probably the present census will reveal **not less than 100,000 Portuguese** in this territory. The effort being made at present to reach them with an interpretation of Protestant Christianity is confined to a few missions carried on by the Baptists, Congregationalists, Methodists and several independent projects, but reaching regularly not more than six or seven hundred of these people.

"I believe and hope," says Mr. Wesley, "that in twenty-five years our foreign-speaking work in the United States will be very much less needed than it is today, but we, living among present conditions, must bear in mind that people from different nations are clannish, and just now we must meet this condition. As we have but two Portuguese Methodist Episcopal churches in this field, New Bedford and East Wareham, the far greater part of my work has to be done in private homes or the open air. Last conference year I traveled 3,964 miles and spoke fifty-three times to about 4,500 Portuguese. These people sometimes say to me: 'We never have heard before what Protestants believe.'"

In a semi-centennial address given at the session of the New York annual conference of the Methodist Episcopal Church Dr. A. J. Palmer related **the beginning of Italian work in this country** as follows:

During the general conference of '88, Dr. L. M. Vernon, the superintendent of our mission in Italy, brought with him to New York an Italian preacher named Vito L. Calabrese, and suggested that we try an experiment in America by founding a mission to the Italians here in New York. At that time southern Europe began to send that wave of American immigration which lasts till this day. I first appealed to the New York City Church Extension and Missionary Society to take over and inaugurate such a work. There was objection, because there was no appropriation available. In the debate Dr. M. D. C. Crawford, president, finally turned to me and said:

"If you want to do it, why don't you do it yourself? You are the captain."

That stung me a little, and I responded: "Very well, gentlemen, I will."

A layman from Jane Street, William Paten, came over to me and said: "I will help you if you do it. I will give you $25 a month on that Italian preacher's salary."

O. R. Bouton, then superintendent of the Five Points Mission, put their chapel at my disposal. I gathered a little money to buy the pulpit requisites (hymn books and the like), and on that spot I appointed that Italian preacher to the first Italian Methodist work in America.

For two years I duplicated Mr. Paten's contribution out of my own salary, asking no man for a dollar. The work prospered. Bishop Mallalieu wrote me from New Orleans to send an Italian preacher to that city. This was done.

At the end of two years the General Missionary Committeee made an appropriation, and the New York City Church Extension and Missionary Society took over the work, and now mark how it has grown. From a humble beginning at the Five Points Mission in New York thirty-three years ago it has now spread to fifty-five American cities. The number of churches is now eighty, their value $880,300, scattered through twenty-six conferences. There are now 2,642 members, and 5,330

children in the Italian Sunday schools of the Methodist Episcopal Church in America.

PERSONALIA.

The 78th anniversary of the birth of **Dr. Russell H. Conwell of Philadelphia** was celebrated last February by his church and associated organizations. Nearly 800 guests attended a birthday dinner to do him honor.

Dr. Conwell became pastor of the Baptist Temple 39 years ago (1882). In 1884 he became interested in helping seven young men along educational lines, and from that beginning grew Temple University, with 7000 students on its present roll and 100,000 young men and women who have received part or all of their education in the intervening years. Two hospitals are also associated with the Temple enterprize.

"My work on earth will soon be done, but dying will be like going out of a hotel toward home," said Dr. Conwell to a gathering of his Baptist ministerial brethren. "I have kept my faith in the Lord Jesus as the only redeemer of man, and in the blessed gospel that is always new and always old. It is the evening time, and at evening time it shall be light; and there is a light that has been shining athwart my pathway through nearly fourscore years, and it grows brighter and brighter as I draw nearer to the heavenly city."

Miss Kan En Vong, of China, who came to America to speak at the jubilee meetings of the Woman's Baptist Foreign Mission Society, has had an interesting history.

The story began in Meriden, Conn., in 1904. Grace Sweet Babbitt was a consecrated girl who always declared that she meant to be a missionary. Illness overtook Grace, and when she was near to death she begged her pastor, Dr. A. E. Harris, to find some other girl who would do the work that she had intended to do in China. Two weeks after Grace's death Rev. W. S. Sweet of Hangchow, China, came to Meriden to speak, and was told about Grace's request. He said:

"I have the very girl you want. I recently bought her for five yen from her father, who was addicted to the opium habit, and was going to sell her into slavery. She is now five years old."

Dr. Harris "bought" this little girl from Mr. Sweet, and paid him the amount that he had paid for her in China. The Junior Society of the Meriden Baptist church began the support of this girl, who was taken into the home of Mr. and Mrs. Sweet in Hangchow. She was called Kan En Vong, which is by interpretation "Grace Sweet."

As time went on she became a devout Christian, and was baptized into the church at Hangchow. She went through the lower grades of school, was graduated from the Union High School, and two years later, in 1917, was graduated as a kindergartner. She became an accomplished teacher, and when Miss Helen Rawlings came home to America Grace took her place as superintendent of the Union High School Kindergarten. Meanwhile she had become a great Christian worker, with an ever widening influence.

Rev. Paul Kanamori of Japan has, during the past eighteen months, been delivering his famous "Three Hour Sermon" in various parts of the United States. Since commencing his itinerary Kanamori has visited thirty-eight states of the Union, traveled 40,000 miles, and delivered 452 addresses to English-speaking audiences. He has spoken in more than two hundred universities, colleges and seminaries. While carrying out this latter part of his program, Mr. Kanamori usually stayed in the dormitories with the students, thus getting in as close touch as was possible to him with the student life of North America.

Mr. Kanamori came to this country first in 1915, but confined his activities to the western states. On this present occasion, however, he has covered all sections of the country. He is not supported by any organization, nor does he undertake engagements for any stipulated salary.

"I have always found the American people generously willing to give without solicitation all that is necessary for my simple needs," Mr. Kanamori said in a recent interview. "Money, or the pursuit of it, is among the very least of my concerns. I am starting West again, and have arranged

to leave Seattle for my native land on June 24th, to take up my work again there.

"This visit has been one of great joy and satisfaction to me. At first I was fearful of encountering some show of racial feeling. I have met none of it—anywhere. The newspapers have been universally friendly, and the great crowds who gathered to hear me preach have everywhere listened with rapt attention as I have made known to them what God is doing in Japan, in bringing men and women to a knowledge of Himself."

The early pioneer days of American history and the heroic part played by Methodist leaders in the opening up of the great Northwest were vividly brought to mind by the recent unveiling in the State House at Salem, Oregon, of the oil painting of **Jason Lee.** The likeness of this "Father of American Oregon" was prepared by order of the Oregon conference of the Methodist Episcopal Church, and formally presented by Chief Justice Thomas A. McBride, of the Oregon Supreme Court, in the presence of about a thousand people. The governor of the state received the gift, which now hangs on the wall just back of the speaker's chair in the Hall of Representatives at the state capitol.

This notable incident recalls the stirring days of 1838-9, when Jason Lee, missionary to the Indians, came to persuade the Senate to extend the laws of the government over that far western territory. He not only won approval and financial assistance from government officials, but he set the church on fire with missionary enthusiasm, and organized the party of pioneers who made the voyage in the Lausanne from the port of New York to Fort Vancouver in Baker's Bay, a voyage occupying nearly eight months and covering twenty thousand miles.

Under the spell of Jason Lee's spirit the missionary society authorized the purchase of machinery for farming, including a threshing machine, the iron work for a sawmill and a gristmill, and all kinds of merchandise, so that the missionaries might really introduce civilization and Christianity among the Indians and white people. It has been well said that Jason Lee put the Methodists in a class with the Pilgrims in Massachusetts, and the Lausanne was to the Pacific Coast in 1840 what the Mayflower was to New England in 1620.

Dr. G. Frederick Wright.

At the ripe age of 84 years Dr. G. Frederick Wright of Oberlin, O., finished his course in April, succumbing under an attack of cardiac asthma.

It was as a successful seeker after the truths buried in the rocks and sands that he achieved world fame among scientists. After graduating from Oberlin College and Seminary he became pastor of the Congregational church at Bakersfield, Vt., and there began his studies in geology, which later led to investigations in this country and Russia and Siberia. "The Ice Age in North America" was his most famous book, but a hundred volumes and pamphlets from his pen are in the Oberlin library.

He was called to Oberlin Theological Seminary as professor of New Testament Language and Literature, and later occupied the chair of the Harmony of Science and Religion. He was a firm believer in the Bible, and upheld the conservative position in the scholarly quarterly magazine "Bibliotheca Sacra," which he edited for the last 38 years. He was honored as the last survivor of the brilliant coterie of forceful thinkers and writers identified with Oberlin a generation or two ago.

PROHIBITION ITEMS.

Under the benign effect of the 18th Amendment, says the "Union Signal," the old groggery known as the "Last Chance" at Clark and Devon Streets, Chicago, has been **transformed into a bank.** This is only one of a multitude of good results of the prohibition law told in every issue of that periodical.

Governor Miller's direct, simple, efficient discharge of the obligation of his oath of office to uphold the prohibition law in New York state because it is the law, without indulgence in any heroics respecting any personal opinion about the merits of any particular law, stands as a scathing, withering rebuke to the bad citizenship of a number of prominent good citizens, many of them members of

churches, all of them intelligent and law-abiding on general principles, who have failed to realize the blow they have been striking at civil liberty and the permanence of our free institutions by joining with criminals and outlaws in flouting the Prohibition Amendment and in inciting to crime by offering boot-leggers fancy profits for their violation of the law.

Speaking at a temperance anniversary in Brooklyn, Mr. William H. Anderson, state superintendent of the Anti-saloon League of New York, produced an empty whiskey bottle, and said:

"On this flask, **blown in the bottle,** is a Christian cross several inches high. Above it, likewise blown in the bottle, in letters half an inch or so tall, are the words 'Holy Water.' On the reverse side, also blown in the bottle, are the letters of sacred import, 'I. H. S.' I have in my possession the affidavit which covers the purchase of this and another bottle.

"This means that a whiskey ring, whose controlling genius is in all probability not Catholic at all and is a disgrace to any religion he may profess, is seeking to hide behind a great church which has always stood for the upholding of law and constituted authority in an effort to deceive foreign-speaking Catholics, not familiar with American institutions, into believing that this sort of traffic has some religious sanction."

CHRISTIAN EDUCATION.

Not more armies or navies, not more railroads or steamships, not more factories or materials, but more education based on the plain teachings of Jesus is the need of the hour according to a statement of Mr. Roger W. Babson in a recent business report. Both security and prosperity depend on Christian education, he says, because America's institutions are more likely to be attacked from within than from without. Hence his appeal to business men to invest money in developing those fundamental religious qualities of integrity, industry, faith and service which make for true prosperity, not limiting this effort to the homeland, but also promoting Christian schools and colleges and other agencies in all lands.

The growth of state universities and the trials of church institutions are two issues in the educational world at the moment.

The attendance at state universities runs literally into tens of thousands in several cases, with no limit in sight, considering the unlimited tax resources by which they are supported. On the other hand we have, for instance, the statement of the Christian Education movement of the Methodist Episcopal Church, South, that 5000 Methodist boys and girls, taught from early youth to seek a Christian education, and that in their own colleges, were refused admission to the church schools and colleges last fall because there was no room for them.

It is not only a question of room and facilities, but also of religious quality. It is not the function of a public institution to teach denominational religion, and that is the only live kind until they agree on a religious formula acceptable to all. Shall American education be entirely Christless, and even Godless?

Many of the larger denominations are instituting work for students of their persuasion at the large student centers, with special student pastors and church plants. There will always be a sphere for smaller Christian colleges, however, especially in those sections lacking state universities. Such Christian colleges must be adequately supported to give as sound and thorough an education as the others, and their specialty must be their religious atmosphere, their distinct life and tone, their Christian character building. Without such specialty they have little excuse for existence. Students who complete their college work under such conditions can continue their professional and special training in the state institutions.

But chairs of Christianity in state universities, coördinate with chairs in other subjects and teaching their subject as facts of history and human experience, are advocated by Dr. Edwin M. Poteat in "Biblical Review." Students at least would not be ignorant of Christianity then, and even though they did not become Christians they could not fail to be influenced in character.

"The Lord Jesus out-thought the ancient world," says Dr. Poteat. "His was the most penetrating mind of the centuries. Yet He made religion central in His teach-

ing, and made love the final bond of society and the inspiration of all social service. Universities cannot neglect Him." Only Christian schools can furnish the leadership that will save our civilization, whose safeguard from individualism is to be found in the lordship of Jesus, and whose secret of democracy must lie in being "members one of another."

"The closing of saloons is sending many young people to college," declared Mr. William J. Bryan in a recent interview with a reporter for the Ohio State University "Lantern." "Five years ago we spent three times as much money on intoxicating liquors as we did on education. A part of that money at least has been diverted to educational channels. Five years ago less than ten per cent of all the pupils in the common grades entered high school, and not over two per cent ever went to college. If only four per cent now go to college, we can see why the university halls are filled to overflowing.

"Remedies never come until after the disease," declared Mr. Bryan in regard to the inability of educational institutions to handle properly the vast numbers which come to them. "We may feel sure that thinking people will not see our colleges and universities decline for lack of funds or on account of antiquated systems of education. One proposed remedy is the establishment of junior colleges to take care of those just starting to college. Another is the extension of high school to make it cover the first two years of the college course. There is a growing tendency in favor of the extension of high school work in this manner, and if it is adopted twice the present number of students can finish their education at college without making the colleges any larger than they are today."

AS TO GERMANY.

In 1911 the German philosopher, Eucken, who shortly before the German war visited this country, published a book entitled "Can We Still be Christians?" He insisted that Christianity is religion at its highest and best; that we can and must be Christian, if we are to have any religion at all of value to character and life; but that in this enlightened day we cannot possibly be believers of the old fashioned kind in a miraculous revelation and the resurrection of Christ. We must somehow acquire the spirit, the temper, the moral ideals of Christ, and His conviction of a spiritual universe, regardless of the evangelical tradition and the incredible marvels it puts forth for actual history. In this book he tells us that "in our great cities, in Germany at least, every attack, or even aspersion on Christianity, meets with rapturous applause."

This testimony may be connected with the conspicuous fact that while evangelical Christianity still has exponents in Germany and is not extinguished altogether, yet the nation at large is afflicted today with a **paralysis of conscience** that would not have been possible had Germany remained faithful to the teaching of its own greatest and most historic man, Martin Luther.

In looking at the present situation in Germany nothing is more worthy of note than the **growing influence of the Centre or Catholic Party,** says the "Christian World." In its ranks are the ablest men now in the forefront of German political life. Much of the stubborn attitude shown by the government towards disarmament, but especially towards reparation, is due to Centre influence. The frontier of the Centre party is practically that between Catholicism and Protestantism—a geographical frontier. Its chief policy is the protection of the interests of Catholicism and the safeguarding of the freedom of Catholic religious education. It has a powerful press, which is now employed in support of the coalition government, of which the Centre forms the most influential section. The traditions of the party are aristocratic, and will remain so in spite of a tendency to favor democratic movements among the Catholic trade unions.

All through the war no party in the State was more clamantly loyal to Hohenzollernism, and the imperial government had no stouter champions of the policy of carrying on the war by every means, lawful and unlawful, in their power. With regard to the treaty of peace the Centre numbers

among its adherents some of its bitterest opponents. To a man they are treaty revisionists. In the eyes of the Centre Great Britain and France stand out as the nations whose victory and prosperity must bring inevitable disaster on the world. If the world is to be saved these two powers must be brought low.

No conceivable German Government can rule in opposition to this powerful party, and it is probably correct to say that so long as it maintains its active hostility to the fulfilment of the treaty there will be no peace in Germany.

An article in "Germania," the leading secular Centre journal, in giving injunctions regarding Lent, said:

"It is no part of the religious life required of us by Holy Church to forget in our pity and fervor, and especially at the present juncture, the diabolical intrigues of our enemies, or to allow ill-understood axioms of Christian charity to obliterate our feelings of sacred anger at the attempts of the Entente to work our destruction. It is a monstrous perversion of the truth to say that Germany is responsible for the war, and a still greater monstrosity to justify the barbarities of London and Paris on the pretence that we are guilty. God knows the guilty. He knows it is not we, and in the great approaching festival of Easter, as we stand before our God in His temples, we shall have the assurance that He will support and strengthen us, whatever may befall."

On another side we are told it is the almost universal testimony of British and American business men in Germany that hardly a trace of animosity against England or the United States remains among the great mass of people in that country. **Relief work** has had its share in bringing about this result.

A picture of the relief work is given by an observer as follows:

Each child wore round its neck an admission card, and on this was printed a greeting, "To the children of Germany" from the Society of Friends, who, the card stated, had for 250 years, including the period of the recent war, "maintained the principle that only love and desire to help, and not war and force, can bring peace and happiness to mankind." Armed with this spiritual food and a basin of bean-soup and a white roll, each child then filed into a place at one of the long desks, and gave itself up to ten minutes of a plenty hitherto undreamed of in a life of which the vivid recollection scarcely stretched back farther than the last five hungry years.

Most of the children ate with enjoyment, and many talked as they ate and spilt their food and giggled over it, as children will all over the world. When I asked one youngster, who seemed less shy than the rest, which day's meal he liked best, he answered without reflection, "I like cocoa best, I like milk-rice best, I like bean-soup best," and so on, until his neighbor in a burst of delighted chuckles pointed out to him that he had mentioned the whole weekly list of meals. But here and there one saw children who sat silent, and did not laugh or even smile; children who seemed hardly able to take in what was going on round them, still less to eat what was put before them,—who looked more unchildlike than anything human I ever saw, and made less response to grown-up advances than a strange puppy would.

One of these stared vacantly at his untasted portion till the schoolmaster went towards him.

"He has only just been admitted," explained the schoolmaster. "At first, the sight of so much food overcomes them. It is as if they had forgotten how to eat."

He bent over the child and took the spoon from his hand, and encouraged him to swallow the soup.

When his elder sister, a small person with two long flaxen plaits and a little pinched face, tried to slip her bread into her pocket unobserved, the master gently took it out again.

"Little thief," he said shaking his head at her humorously, "all must be consumed here!"

And the poor babe, who wanted to take it home to a hungry "Mamachen," dissolved into disappointed tears.

Normal Christian living is the attitude of mind and heart that reverts immediately to consciousness of Christ when released from absorbing affairs.—R. E. Speer.

ENGLISH FREE CHURCHES AND LAMBETH APPEAL.

The Federal Council of the English free churches, consisting of official representatives of all the free church denominations, has met and pronounced upon the Anglican appeal for union. It is not a full and final reply, since it is for each separate church to make its formal reply; but it is a representative statement which will doubtless be followed in the main by the other bodies. Dr. Carnegie Simpson of Scotland drafted the statement.

The Lambeth appeal is met in a warm and generous spirit, and points of unity noted. Matters are stated in clear terms, with small room for uncertainty of meaning. The proposals of the bishops are brought to the test of fundamental principles, and examined in the light of conceptions of the gospel, the church and spiritual freedom for which the evangelical free churches stand. Difficulties are found in regard to the church, the ministry and spiritual freedom.

In the matter of the church it asks whether all the free churches are recognized as true parts of the Catholic church, or whether if the English free churches entered into communion with the Anglican church, they should cease to be in communion with their Methodist, Presbyterian, Congregational brethren in Scotland and across the seas.

In the matter of the ministry it asks what exactly the bishops mean by suggesting that free church ministers should be authorized to preach in Anglican pulpits by a "commission through episcopal ordination." If it means that by such ordination they are to be "made ministers in the church of God," the statement says practically that such reordination is unthinkable, because "ordination to minister Christ's Word and sacraments is a general thing and is conferred once for all."

In the matter of spiritual freedom it asserts that while reverencing the ancient creeds, free churches believe in the continued presence and guidance of the Spirit, and therefore room must be made for perpetual restatement of the one unchanging faith; while, with a glance at the principle of state establishment, it declares for the sole headship of Christ in His church, and denies the right of the civil power to any authority over the spiritual concern of the church.

After re-emphasizing the need of the right spirit and re-welcoming the "vision" of unity, the statement singles out three points in which, as it seems from the free church side, God is already giving guidance. "First, we have been finding more and more—largely through the interchange of pulpits,—how the various communions of the evangelical free churches are at one with each other in the gospel of our common Lord and Saviour. Secondly, from the consciousness of the possession of the same gospel we have been led naturally and inevitably to inter-communion. . . . . And thirdly, from this Christian fellowship in Word and in sacrament we have been led . . . . into unity of service and even towards corporate unity." In the light of these experiences, the Anglican brethren are asked on their part to promote closer spiritual fellowship especially through the pulpit, at communion, and in work. This evidently seems to the free churches the line of immediate duty and of possible advance.

As a result of this statement it is seen that issue is drawn over reordination. The Bishop of Durham has said that the episcopal demand for reordination in any form must be withdrawn. The status of bodies like the Quakers and the Salvation Army is also undecided. Episcopalians can never grant membership in the Catholic church to bodies that reject baptism and the Lord's Supper.

Someone is considered to have gone to the heart of the matter when he said:

"The question is whether the people of these islands are definitely on or off with the Reformation. That is the crux of the problem to which we are sooner or later, willingly or unwillingly, inexorably driven."

HERE AND THERE.

A marine branch of the Y. M. C. A. was recently opened at Havana. All sailors are welcome, Protestant, Catholic or Jew. Four secretaries are on duty there. The

last count showed that 1983 men were housed there during one month.

Rev. and Mrs. H. G. Smith write that in connection with the interdenominational summer institute held in Sancti Spiritus June 28 to July 8 (the **Cuban Northfield)** a reunion and banquet for Northfield ex-students in Cuba are being planned. It is hoped that students will arrange to attend this annual gathering.

During his recent trip to Tokyo Dr. Wm. C. Poole, who has succeeded Rev. F. B. Meyer at Christ Church, Westminster Bridge Road, London, in conversation with a Japanese viscount, prominent in the affairs of his country, was discussing the **differences between Christianity and Buddhism.**

"There is so much," said the viscount, "in your religion which talks about victory. Your hymn is 'Onward, Christian Soldiers.' In the whole scheme of Buddhism there is nothing of radiant exulting life."

Backing its appreciation with a subscription of 7,000 pesos, last year **the Mexican Government** left no doubt in the mind of anyone where it stands on the idea of having the Y. M. C. A. continue work in that country, and it made the work of the Y. M. C. A. in Mexico City easier by just that amount.

"The government believes in our work," writes Walter C. Taylor, secretary at Mexico City, "and is anxious that we should establish Associations in all of the large cities of the country."

Three sabbaths are kept in Egypt, the Moslem on Friday, the Jewish on Saturday, and the Christian on Sunday. But the tendency now is to a more general keeping of the Christian sabbath. The large department stores owned by Jews, Syrians and Moslems have decided on Sunday closing. A shortage of coal forced the railways to rest one day, and Sunday has been chosen for this. The postoffice too has selected Sunday as the day of general rest. The old plan of giving each religious group its particular rest day has broken down.

One of the boys accepted by the Bishop Gobat school at Jerusalem is, says the C. M. S. "Gleaner," a good illustration of the **effect of the present government of Palestine.**

The father of the boy is the sheikh of one of the largest and most important Druse villages in Galilee. He had come to the conclusion that without modern education the Druses were going to be left behind; also that if the chiefs of the Druses did not lead the way in seeking education for their sons the ordinary people would not of themselves seek it. On every side the people are asking for education.

A writer in the "Southampton Times," of England, calls attention to a gradual **decline in attendance on public worship on ocean steamships.** He made a careful study based on a personal count on many vessels during a period of twenty years. He declares that twenty years ago sixty per cent of the first cabin passengers attended Sunday services; today only fifteen per cent attend.

The writer goes further and declares that passengers are more indolent, selfish, extravagant, gluttonous, fond of liquor and gambling, more unchaste and suggestive in their talk than ever. Women frequent the smoke room, smoke and drink in a way unheard of years ago, appear in dresses which would have shocked Queen Victoria to death, and dance dances that savor strongly of dubious cabarets and night clubs. The quiet, refined gentlewoman has to take a back seat.

Grenfell Endowment.

In order to place the splendid work done by Dr. Grenfell on the Labrador on a permanent basis, and to relieve him of the necessity of making lecture tours in England and America, the officers of the International Grenfell Association are seeking a partial endowment of $1,500,000 which would sustain about two-thirds of the work on its present basis.

It was in 1892 that Dr. Grenfell volunteered to devote his services to the arduous task among the summer fisher folk of the Labrador and the resident population of English, Scotch and French descent who made a precarious living by fishing, furring and sealing. Marked economic improvements have been achieved. Schools, hospitals, nursing stations, a children's home

and a seaman's institute have been established. The foundations for further industrial development and social progress have been laid.

As a recognition of the splendid services rendered by the men of this coast during the war the Navy League of Canada last year made a substantial gift to Dr. Grenfell for the maintenance of his work. The object of the mission from the beginning, and its policy throughout, have been to help these people to help themselves.

We shall be glad to receive and forward gifts for the current expenses of the Labrador work, or for the proposed endowment fund; or remittances may be made direct to the Grenfell Association at the New York office, 156 Fifth Avenue.

Dr. Grenfell on the Job.

Colportage Work in Palestine.

The expulsion of Turkish rule opened Palestine to colportage work, and the first report of the Nile Mission Press's activity is at hand.

There is great desire among all sects for reading matter, and no opposition except from an occasional Roman Catholic priest. The high wages offered by the government to trustworthy men who could read and write Arabic and English made it hard to get colporteurs, but capable and zealous men who had been connected with other missions that had closed for lack of funds were finally found.

An interesting feature of the work was the large sale and demand for Scripture pictures, things generally refused by Moslems and Jews, but now eagerly bought. In Haifa the director of a large day school for Jewish children saw some Old Testament pictures with a colporteur, examined them, voted them good, and bought a complete set of six dozen. On asking for more he was told that there were no others but New Testament subjects. These he looked over, voted them good, and bought a complete set, six dozen in all, and decorated the walls of the school-house with them, so that the children might see them at all times. Many a village shop, home and school is made brighter by these "pictures that teach," and they give a splendid opportunity for presenting the gospel.

Another encouraging feature was the success of Gentile colporteurs in selling Hebrew Scriptures and religious books to Jews. This refers mostly to those of Jerusalem and Haifa, where Jews abound. For a time a Hebrew Christian served as colporteur, and also a young Finnish pastor who was interested in Jewish work, but they were not acceptable to the Jews; but Gentile colporteurs found their way into the good favor of the Hebrews, and sold a goodly number of books in Hebrew among them. The class of Jew now returning to Palestine is not the fanatical Hebrew that has inhabited the land for years, but, generally speaking, such as know little about their religion, hence they are open to conversation, and if able to read are willing to buy a book so as to read for themselves.

Saving Christianity in the Near East.

Approximately 2,790,490 Armenians are still living out of a pre-war population of about 4,000,000. In parts of Cilicia it is stated that 65 per cent of the Armenian Christian population perished from starvation during the war, while in the whole of Syria not less than 25 per cent perished from the same cause. Had it not been for the American relief furnished through the Near East Relief, fully half of the present

Armenian population of the Near East would doubtless have succumbed.

The field of operations of the Near East Relief covered European Turkey (Thrace), Anatolia, Armenia, Cilicia, Kurdistan, Syria, Palestine, Mesopotamia, Persia and Transcaucasia. While relief is given impartially to all needy without distinction of race or religion, the greater part of the work was carried on among Armenians, Greeks, Nestorians, Syrians and Assyrians, largely Christian, of whom 561,970 were furnished food during a large part of 1920, and 300,000 outfits comprising 1,500,000 pounds of clothing and shoes were distributed to refugees.

Probably no nation or people suffered as much during the war in proportion to its population as the Assyrians, constituting the historic Chaldean church, formerly resident in Northwest Persia, Mesopotamia and Kurdistan. These people during the war were repeatedly decimated by persecution and exile, and were finally completely dispossessed from their ancestral homes. Less than 40,000 survive from a pre-war population of approximately 200,000. Until they can be reestablished in some future homeland they are wholly dependent upon such aid as can be secured from British and American sources.

Since the inauguration of the work 711 Americans and Canadians, including physicians, surgeons, nurses, mechanics, industrial experts, engineers, agriculturists, teachers, administrators, orphanage experts, supply, transportation and general relief workers, were employed on little more than a volunteer basis, while 87,291 native workers have been used. Near East Relief has operated 63 hospitals with 6522 beds, 128 clinics, 11 rescue homes, 299 orphanages accommodating 54,600 children and 56,039 children outside orphanages.

The amount of money accounted for as receipts and disbursements during the year 1920 is $14,596,336.89, according to the annual report filed with Congress by Near East Relief.

The total cash receipts and disbursements since the organization of the committee amount to $46,482,924.48, while the addition of flour, merchandise and items other than cash bring the total valuation of the relief administered through this organization to more than $60,000,000.

Three Great Facts.

Exactly how the India Church can best help India the Rev. Father Bull, S. S. J. E., set forth recently to the Bombay Indian Christian Association, as reported in the "Indian Witness."

"Let me suggest to you three great facts which create your special responsibility.

"You live in a land where the personality of God is either unknown altogether, or in the highest souls but dimly perceived. This is far indeed from the Christian's consciousness of knowing that he is a son of God in Jesus Christ, and that he can cry 'Our Father' in the power of the Eternal Spirit.

"Secondly, you live in a land where forgiveness of sins, where sin itself, is not understood, where forgiveness is believed to be impossible. An endless chain of retribution binds the sinner; he cannot escape the consequences of his acts. The Christian revelation reveals a new cause at work in the world,—'God was in Christ reconciling the world.'

"Thirdly, you live in a land where deeper divisions of man from man exist than in any other country. The social divisions of other lands are here also, but the law of caste is insuperable. It begins at birth, it endures till death.

"An Indian Christian is truly a marked man. It seems to me that an Indian Christian in India compared with an English Christian in India is as an electric light to an oil lantern, in respect of his power of revealing Christ."

Dr. T. M. Gardiner, who was recently elected **suffragan bishop of Liberia** (Protestant Episcopal), was born and raised in heathenism, and is perhaps the first bishop of modern times who was not of Christian antecedents. He was born in Liberia in 1870, got in touch with St. John's mission station at Cape Mount in 1883, and has risen through the episcopal schools and ministry to his present position.

Dr. Gardiner has not yet been in America, though he is now a member of the house of bishops.

THE MISSION FIELD.

In February last the general assembly of the **Welsh Church Missionary Society churches of Assam** was formally united with the General Presbyterian Church of India. The first step toward this union was taken fifty years ago.

Students of fourteen Eastern colleges and representatives of all American foreign mission boards composed the delegates to the **first student conference on agricultural missions,** held at the Massachusetts Agricultural College, Amherst.

The Woman's American Baptist Foreign Missionary Society, organized on April 3, 1871, in the Clarendon Street Church, Boston, **celebrated its jubilee** in the same church last April. A thanksgiving service, a welcome to a group of descendants of the founders, and addresses by former presidents, were features of the program.

A group of Christians in the Philippines, who had come in from different congregations, was asked what it was in Christ and His Gospel which **gave them most joy.**

"It is the Holy Spirit who gives me most joy," said one, "and the study of the Bible that explains to me this doctrine of the Holy Spirit."

"My joy," said another, "is the liberty of each soul to find the truth."

"Mine," said another, "is the happiness of sharing the wealth of the gospel with others."

"Mine," said a fourth, "is the thought of the mercy and pity and love which God has toward all who are in need."

"Mine," said a fifth, "is that Christ is the Morning Star who has come to us so that we may walk in His light."

"And mine," said a gentle woman, in her quaint fresh dress, "is to know that the only law that we must obey is the law of Christ. My happiness from now on to the end of life is that I may follow Christ, and that though there are foes and temptations around they cannot destroy our faith with whom Christ walks always. It is the joy and duty of those who know this to tell it to others."

It is, indeed!

The ravages of tuberculosis in Asiatic countries are receiving special attention at the hands of medical missionaries. Where people know so little of sanitation, where their homes are so poorly adapted to using what little they do know, and where the crowding of people is so common, the white plague becomes no small menace and problem.

Severance Hospital at Seoul will soon have a tuberculosis department under Dr. Fletcher,—the only one of its kind in Korea.

At Madanapella in India is a Union Mission Tuberculosis Sanatorium, which was opened in 1915. Starting with the segregation of a few consumptive patients in thatched shelters in a hospital compound, the sanatorium took shape in the minds of a number of medical missionaries, and is now supported by nine missionary societies. The government of Madras has been generous with grants towards upkeep and new buildings, on the ground of public utility.

More than a third of the patients today are Hindus and Mohammedans, the richer among whom show their gratitude for recovery or relief by building an extra shelter or other accommodation needed by the sanatorium.

"I have been a much interested observer of an incident which is more or less typical of the work here," writes Rev. L. P. Van Slyke from Mexico. "It is representative of the **hidden results of Protestant influence,** which appear after many years.

"One Sunday a family of strangers came into the afternoon service. There were an old woman, a middle-aged man (the head of the family), a young man and woman, an awkward, overgrown boy, and two children. They had come on business from a village distant three days on horseback from the railroad. The two men were dressed in American business clothes, with the exception of the hat of the older man, which was a handsome sombrero, gorgeously embroidered in gold. This man explained that his father had come into possession of a Bible some forty years ago, and that as a result of reading it, from being a firm Catholic he had refused

to have their children baptized by the priests, and waited until they could reach a Protestant minister. Two of the children had already been baptized, and now they had come to have the two youngest baptized. Mr. Cheney, the head missionary here, questioned them very carefully and found that they had a clear grasp of the differences between Catholic and Protestant teaching, and knew just why they were Protestant. Yet no Protestant minister, American or Mexican, has ever passed through this distant village, no evangelistic service has ever been held there, none of the family had ever joined a church."

Peru.

Peru may play an important part in the development of missions in the Spanish world, according to Rev. John A. Mackay, of the Free Church of Scotland mission at Lima, in the "Biblical Review." The country is still riveted to the past. It is the most thoroughly Latin country in the western hemisphere, and so provides a medium to study important traits and tendencies of the Latin American mind.

Peru has never seriously faced the religious issue. Roman Catholicism is the state religion, and until 1915 the public exercise of any other faith was prohibited by the constitution. But nowhere does one find intelligent religious passion, or the fragrance of piety. Protestant missions are honored by independent thinkers for their moral power and results, but Protestant ideas have not struck deep.

Two Peruvian writers who have recently expressed their views on religion are cited by Dr. Mackay. One, Victor Andrés Belaúnde, shows a profound sympathy for the historic Jesus, in His more aggressive and masculine aspects rather than in the Catholic view of the Jesus of the crucifix. The other, Francisco García Calderón, inclines to a reformed Catholicism as more suited to the Latin mind, a new type of Catholicism which, stripped of all atavistic pagan elements, and "reduced to a lofty moral creed, liberal and tolerant, will attract all pure souls."

Dr. Mackay believes, however, that only Protestant Christianity can save Peru for God and virtue, but sounds this note of warning, that it must not appear as part of a pan-American program. Pan-Americanism rouses jealousies of race and religion. Let Protestantism stand on its own worth, presenting its Bible and its Christ. "South America with its long centuries of bleeding images and priestly precepts needs that He be presented in all His masculinity and authority."

Conference of Christian Workers of Chile.

January 29 to February 6 last the first General Conference for Christian Workers in Chile was held on the farm recently purchased by the Methodist Episcopal mission for an agricultural and industrial school.

The surroundings were ideal, and the cordial coöperation of the manager of the farm made it possible to hold a conference under conditions that had not existed before.

There was no building in which to hold the meetings, but the arched branches of the dense pine grove made a veritable cathedral, and furnished shade for the dining room, while the fallen pine needles provided material for beds as soft as felt mattresses.

There were a few tents and a log cabin for shelter, but almost every one preferred to make a booth of branches and sleep in the open air and enjoy the delightful climate of central Chile.

The daily program included Bible study classes, discussions of problems of educational, medical and evangelistic work, and addresses upon different phases of religious work in general.

A river nearby made bathing a delight, and the activities of the farm work provided entertainment for the afternoons. At night around the campfire the singing of hymns and a devotional service ended the day.

Six missionary societies were represented by sixty-two delegates, many of whom had never had the opportunity of knowing each other before or of hearing about their work. A most delightful spirit of Christian fellowship prevailed, and the hearty sympathy of each for the problems of the other, and the desire to coöperate in every movement for the extension of the work in Chile, were an inspiration and a promise of greater things to come.

It was the unanimous vote of those present to hold another conference next year, and a permanent organization was effected. It is hoped that out of this gathering may develop the Northfield of Chile.

Medical Brotherhood for Missions.

The Medical Brotherhood for Missions, which will act as an auxiliary organization to the Board of Foreign Missions of the Methodist Episcopal Church and devote its attention to the furtherance of all matters pertaining to medical missionary work, was organized in March in New York City. Representative physicians from New York City and vicinity were present and took an active part in the proceedings, together with medical missionaries and members of the board.

The brotherhood has for its objects to stimulate interest and coöperation by physicians of the United States in the medical missionary work of the church, to promote fraternal fellowship between the Christian physicians of the United States and their professional brothers engaged in medical missionary work, to aid medical missionaries to secure the best opportunities for post-graduate study while on furlough, and to coöperate with the Board of Foreign Missions in its medical work and its problems concerning the health of its workers.

Standing committees are provided for health of missionaries, mission fields, medical missionary publicity, recruits for foreign service, and membership promotion. Any physician in good professional standing, a member or adherent of the church, or deeply interested in the program of the brotherhood, is entitled to membership. An effort will be made to enlist all Methodist medical men in this country, estimated at between 3,000 and 4,000, in the membership of the brotherhood. Junior membership without dues is provided for medical students upon vote of the council, which is to be the governing body, meeting monthly in New York city. Medical missionaries on furlough become honorary members automatically.

I have seen many sorry failures, but I have yet to see one moral collapse which was not preceded by a misuse of money.—Charles A. Cook.

THE MISSIONARY APPROACH.

Discussing the question of the emphasis of social Christianity in missionary work, and the fear of some that the missionary aim is being diverted and the missionary spirit weakened, the "Missionary Herald" does not share this fear. The mission fields of the American Board were never more alive with the evangelistic spirit than now.

"It is soon found, if it is not recognized at first, by any worker in the field of social or applied Christianity that a social order which is effectively Christian must have supporting it men and women with a genuine religious experience. It is impossible to build a Christian civilization apart from bringing men to the knowledge and love of God through Jesus Christ.

"Moreover, it is the common experience of our missionaries that the message which attracts and grips is the story of Jesus Christ: His words, acts, example; His life, sacrificial death, and risen lordship. It is His revelation of God as our heavenly Father, His parable of the prodigal son, His portrayal of the kingdom and the way into it, and His summons to repent and to follow Him in sacrifice and in service: it is this new and converting revelation of God in Christ that transforms life and character in the East as in the West, and lays the foundation in redeemed men and women for the building of a new society. Nobody who has had the experience of foreign missionary work doubts that, or has any other dependence.

"But the evangelistic approach to peoples that know nothing of Christianity must be simple, untechnical, untheological. It must put first things first. Jesus did not ask the Twelve at once: 'Who say ye that I am?' That was toward the end of His ministry with them. At the beginning He said only: 'Come and see'; and then, 'Follow Me.' The missionary commission is to make disciples, learners, and followers; to set men's feet in the way; not to confront them with a metaphysical discussion as to the Trinity, or a theory of the atonement, or with the mystery of the virgin birth. The Christian movement in the Orient will find its own way to solve and interpret these problems. The business of the missionary is to awaken a genuine Christian experience in men and women,

which shall find expression in a society developed, so far as is possible, by the application of Christian ideals."

Older ministers and evangelists say it is more difficult to get results from the preaching of the gospel than it was years ago. Is it not because the hearing of the gospel hardens men's hearts if not accepted?

Missionaries can get results among pure heathen more easily than among those who have received and rejected gospel light. The report for last year of the Church Missionary Society claims 6724 baptisms, mostly in Uganda and Nigeria. In Moslem lands the figures are: Egypt, one; Palestine, none; Turkish Arabia, none; Persia, three. We know the difficulties of Jewish evangelization.

The tragedy is not altogether modern. Even under our Lord's personal ministry we read: "Though He had done so many miracles before them, yet they believed not on Him." (John 12. 36, 37, 42, 43.)

That the war discredited Christianity as the white man's religion in the eyes of the other races is the opinion of Mr. J. H. Oldham, and so a new difficulty has appeared in missionary work. Unquestionably racial self-determination has become a live issue in all lands that felt the upheaval of the war. This impulse towards independence has not only inspired non-Christians toward political ends, but also has affected native Christians in their attitudes toward missionaries.

On the other hand, the larger contact of many natives with Christian civilizations and individuals has had its good effect. A National Bible Society of Scotland's colporteur in China asserts that almost without exception, wherever he finds in a village crowd listening to the preaching of the gospel a laborer who has been to France, he has an enthusiastic ally in the work, who expatiates eloquently on the benefits of Christianity as experienced by him when an exile far from home.

The worst enemy in the Argentine, a missionary writes, is not, as one would imagine, the Roman Catholic Church, it is Seventh Day Adventism, "and why it should be recognized as a missionary society is beyond me. Their work is not so much among the unconverted, it is proselytizing among believers, and urging upon them the claims of the law. At present their method is to go around with three or four tracts in a Number 1 packet of a series. The tracts deal with subjects such as, the creation, the flood, and temperance, and are without doubt very good, beyond suspicion. In a little while Number 1 is collected and passed on to others, and Number 2 is left to be read, and so on; and you may depend on it the poison is given in small doses with the good, and the believer who is not well educated or taught in the Scriptures runs a great risk in reading them."

KOREA.

Rev. J. C. Crane of Korea compares the political condition of that land to that of **Judea in the time of Christ.** He thinks that Christ's popularity was partly due to the hope that His ability and power would prove the solution of the national dilemma, and that He would become the Messiah of an independent Jewish nation. His refusal to yield to the temporal solution and His insistence upon heart repentance caused His final rejection. Mr. Crane says missionaries are unanimous to keep out of politics and preach the gospel. This may cause their rejection, especially by the haughty Confucian scholar and the rich man of Korea.

Beginning in October the special attention of the churches in Korea will be given to increasing the **membership and helpfulness of the Sunday school.** It may be the greatest movement since 1908, when literally thousands upon thousands crowded into the church. There is an awakening over the whole land.

The leaders in Christian work in Korea feel that they cannot adequately take advantage of the opportunity without having trained Sunday school specialists who will work with the missionaries and native Christians. For the coming two years at least, a number of Koreans will give a large part of their time to conducting teacher-training classes. In the Presbyterian church, composed of the Presbyterian Churches, North, South, Canadian and Aus-

Women from the Seoul Bible Institute, ready to visit the Government Hospital.

tralian, request has been made that in each of the thirteen presbyteries a man be engaged to work within the bounds of the respective presbytery. The Methodists are making a similar plan for their conferences. A strong appeal has been made to the World's Sunday School Association, begging that some trained worker be sent out from America for at least six months, who would inspire and coöperate with the workers in Korea.

A Bible Class in Seoul.

A visitor in Seoul describes in the "Woman's Missionary Friend" her surprise over a woman's Bible class which convened at 9 a.m. "I wondered what had happened to the women of the city, for everywhere as far as you could see they were coming. In their fresh white dresses they were so much in contrast to their surroundings."

A missionary friend explained what these classes mean to the women of Korea, who have no clubs or social gatherings to speak of, and no other church meetings for women only.

"As we stood watching the church full of women I asked the missionary what they were all talking about.

"She said: 'Oh, they are telling each other how early they had to get up in order to get their work done; they are telling how many miles they had to walk to get here; they are talking of the book in the Bible they are going to study, and some of them are talking about the diploma they expect to get at the close of the class! The height of a Korean woman's ambition is to get a diploma, be it only from a Bible class. They frame it and hang it on the wall of their little home.'

"So these women were having this good time together,—some of them running across the church to greet a sister whom they had not seen since the last class, some waving at new ones coming in at the door, and all seemed so happy."

Presently a bell rang, and they sang, "O Happy Day." A quiet time for prayer followed, and then the women were divided into classes. Curtains were drawn in all directions to make separate class rooms. And then the hubbub began!

"It seemed to me that things were not just right, for in America we have the rooms and not the people. There they have the people and not the rooms."

The work of the holy communion is not to effect a presence but to seal a promise.—Archbishop Temple.

THE THRILL OF SERVING AFRICA.

Stalled in the very heart of Chopiland, some seventy miles from nowhere, waiting for the daily express that will never come, no donkeys, no mules and no carriers, we are waiting for a big sailing boat that plies up and down the Inharrime river for produce, writes Dr. C. J. Stauffacher of Inhambane, Africa. It may be ready today, or next week, and no power this side of the pearly gates can hurry the crew. You go to the crew with money, and their only answer is:

"We are not accustomed to work fast."

Scold them, threaten to beat them, but with the same words they reply, with a smile that won't come off, showing pearly teeth, some of which have been filed to points.

As I sit under a tree framing this letter, a short distance away I see a woman gathering peanuts, with a tiny baby tied to her back, exposing its head to the tropical sun. Here is the land of peanuts, a bushel of peanuts for ten cents; but to get them to market takes six days of traveling through a tropical sun and passing through the territory of another tribe.

Here comes another woman, dressed in a bark blanket, and a small one at that, carrying on her head a bark bucket full of water; she has all she needs right here in the jungles that she can make with her own hands. What is money to her? What is society to her? What is all this nerve-racking life that some of us mortals must endure, to her? God placed within her grasp everything her simple life demands physically. But look at her! There is an expression of sorrow on her face, hear her doleful song, let her tell you her many fears, talk to her about the loving Christ and His power to save, and see how she takes it! She will often drop her water-pot on the way to the well, forget her peanuts in the garden, and will listen to the message,—physically feasting, spiritually starving.

One day we stopped for quarterly conference. All day long Rev. W. C. Terril was busy baptizing candidates and receiving them into the church, and a great crowd of heathen had gathered. The evening service was held in the open air. A half moon under the southern cross added to the impressiveness of the scene. I cannot tell you the feeling that comes over one as one listens to the voices of the natives raised in song, which sets the woods echoing and re-echoing, and mingles with the tum-tum of the heathen dance and the cries of the wild beasts of the forests. Such scenes make a fellow feel that if he had a hundred lives he would invest them all in Africa!

As I sit here under a tree and look over this mighty continent of Africa, with its hills and valleys, its lakes and rivers, its wealth untold and its millions of people in appalling darkness, the continent that had a place for the cradle of our Saviour, the continent that furnished the bearer of the cross to Calvary, there is one great desire in my heart that some of you might feel the thrill of saving Africa for Christ!

Springtime in China.

China is a beautiful land! This in spite of the many sights that make us sad, for the people know not God and are sunk in sin amidst idolatry and debasing superstitions, writes Mr. P. V. Ambler in "China's Millions."

It is springtime, and the hills are simply covered with flowers of all kinds,—pink and scarlet azalias, blue wisteria, rich yellow rhododendrons, all in full bloom (I counted twenty-eight blooms on one stalk I picked). Then there are large single white roses, and an endless variety of climbers, such as jasmine and honeysuckle. They grow in wild profusion, covering often tall trees in their embrace, and sending out a fragrance on every side.

What a field for the naturalist!

As I walk along, lizards of brilliant color dart here and there, while frogs, green and brown, take flight at our approach and jump into the paddy fields. Many kinds of butterflies flit here and there in the air around, some of them in color like pieces of black velvet fringed with crimson, others a dark brown with a ribbon of blue stretched from wing to wing, some a saffron yellow, others a copper brown. Then there are the big-eyed dragonflies with luminous bodies several inches long, pale blue, green, yellow, or bright crimson. In the evening fireflies dart about, lighting up dark spots with their tiny glow.

How beautiful the country looks! The wheat will soon be ripe, the golden ears are already filling out, the beans and peas have flowered, while little carpets of bright green mark the plots of the first planting of young rice, which looks like grass. It will shortly have to be replanted into the larger fields, which are now being plowed up by water buffalo under about a foot of water, the fields looking like miniature ponds. Every one is very busy.

Mr. Rockey's New Appointment.

Rev. N. L. Rockey has been appointed superintendent of the new North India Conference, with headquarters at Sitapur. This was his home from 1902-5 when he was correspondent for "Special gifts" for India.

Writing of his district he says:

"The portion that comes to me is no small matter. There are 5718 square miles in it, with a mixed population of Mohammedans and Hindus of all castes up to over two million. There are over 200,000 of the people that elsewhere are accepting Christ by the thousands, but here they have hardly made a start. These were originally under Mohammedan rulers, and the blight of Moslem oppression still holds them in thralldom. Our hope is that they will now come. Our district work will call for men and women and all the consecrated effort we can put forth. I make no rash promises, but we will do all we can with the opportunity the Master gives us, and the means and help which the church supplies.

"This is the home of Rev. E. Stanley Jones, our effective evangelist to the educated classes. Mrs. Jones too is a remarkable character, and an educational genius. She has a school of 150 primary boys. Her motto is—"START THE BOYS RIGHT." She inspires in them a love for activity. There is a middle girls' school with 110 girls. These institutions are our hope. We will have a small share here in helping to build character that will count in future campaigns. Half the present workers on the district were my own crude, village boys of sixteen years ago, and many of their children are in the schools. They are a great advance over their parents.

"We will continue to need your help and your prayers. Do not forget us. The consciousness that some saint at home is praying for us helps us over many a difficult place. God bless you and us all!"

"Here's to Our Wives!"

They are not just missionaries' wives, but they are real missionaries. They all have households to manage, households of which children (plural) are members. This means that the mother is also teacher, for there is no school for American children in the Hinghwa area. Yet aside from these household duties they take a distinct part in the work of the mission.

Mrs. F. Stanley Carson runs a bathing establishment for Chinese babies. A hot bath with plenty of soap, followed by a change to clean clothing, is quite a novelty for most Chinese babies. Medical and other advice is given to the mothers. Mrs. Carson also conducts work for preachers' wives, such as institutes and reading clubs.

Mrs. W. B. Cole directs the city evangelistic work for women. The women folks of families connected with the church are hunted up, gotten into institutes, taught to read, and prepared for church membership. After from three to six months' training some are sent back to make their homes Christian. Others who can be spared by their families go into the Woman's Bible School, and prepare to be Biblewomen.

Mrs. G. W. Hollister is in charge of a large higher primary school for boys at Sienyu.

Mrs. F. P. Jones spends her spare time teaching in the Guthrie Memorial High School.

Mrs. E. C. Parlin supplies the lack of W. F. M. S. workers in the Yungchun region, having direction of the work for women and girls there.—"Hinghwa Mission Record."

Discerning God's Will.

George Müller, when considering any enterprise, used to ask first, "Is this the Lord's work?" then, "Is it my work?" next, "Is this the Lord's way?" and last, "Is this the Lord's time?"

"Institutional" may sound a cold word in print; it is the modern synonym of good works. In it is summed up every helpful activity to comfort, heal and save.

GENERAL CONFERENCE OF CHRISTIAN WORKERS, JULY 29 TO AUGUST 14.

W. R. Moody.

Forty years ago the first Conference of Christian Workers was convened at Northfield. The purpose of that gathering was to seek increased efficiency in Christian service through Bible study, prayer and fellowship. In the years that have intervened, hundreds have testified to the help they have derived in their work, both in the ministry and in lay service, from the seasons of quiet preparation at Northfield.

The purpose from the first has remained unchanged: efficiency in service is still the object of the General Conference of Christian Workers. From time to time, however, emphasis has changed, and the character of the messages of the speakers has varied. At its inception, emphasis was upon Bible Readings on the fundamental doctrines of Christian faith. Later, prominence was given to studies in prophecy, the doctrine of the second coming of Christ receiving emphasis. Then again, the subjective spiritual life of the believer was considered, while in later years Bible exposition has been given greater prominence.

It has been felt for some time now that with the large attendance at Northfield the program should be so arranged as to give more consideration to the needs of different classes. Those who are mature in Christian life and service find help in courses which would not appeal to young people. Again, those who are in the Christian ministry and have had technical theological training would be helped in their work by courses which would not appeal to laymen. In view of this, it has been decided this year to arrange the courses during the mornings for specialized work for different groups, thus adapting courses to the needs of these several classes. The following tentative program we are able to announce at this time:

9 A.M. MINISTERS' MEETING. Exclusively for ministers, in Russell Sage Chapel.
Rev. Harris E. Kirk, D. D.

"Preaching for the Times."

1. Preaching as the Expression of the Protestant Spirit.
2. The Mystical Element in Preaching.
3. Sermonic Types.
4. Homiletic Uses of the Bible.
5. Doctrinal Preaching.
6. The Homiletic Uses of Other Literature.
7. The Origin of the Message.
8. The Growth of the Message.
9. The Culmination of the Message.
10. The Power of Words.

Course to begin on Tuesday morning, August 2d, 1921.

10 A.M. (a) BIBLE STUDY, in the Auditorium, for the general public.
Rev. J. Stuart Holden, D. D.

Courses for the first and second weeks as follows:

Aspects of Christ for the Life of Today.	Christ and the Ordinary Things of Life.
Christ the Teacher.	Christ and the Body.
Christ the Saviour.	Christ and the Home.
Christ the Healer.	Christ and Work.
Christ the Social Reformer.	Christ and Friendship.
Christ the Comrade.	Christ and Fear.

(b) Ministers' Meeting, in Russell Sage Chapel.
Rev. John A. Hutton, D. D.
"Personality and Equipment: Lectures to Preachers."

11 A.M. General Service, in the Auditorium, addressed by different speakers.

6 P.M. Round Top Services, in which varied forms of Christian activity both at home and abroad will be presented, led by Mr. Charles Inglis of London.

8 P.M. General Service, in the Auditorium.

Under "General Services" the following speakers will address the Conference:

Dr. Hutton, in a course on "The Heart of the Teaching of our Lord"; Dr. Holden, and Dr. Kirk. Other speakers who are expected to be present are: Drs. F. B. Meyer, Len G. Broughton, Charles R. Erdman, Charles E. Jefferson, John McDowell, Cornelius Woelfkin, and Messrs. Melvin E. Trotter and Homer Hammontree.

HENRY FORD AND THE JEWISH QUESTION.

The Jewish question, as lifted into public attention by Henry Ford, is not going to be disposed of by the silly and unAmerican device of preventing the sale of the "Dearborn Independent" on the streets of certain cities. Henry will see to that.

Let it be understood that this is not a campaign of anti-Semitism. The motive of publication of articles that have been running for over a year is to make certain facts known. This is done in a spirit free from passion and prejudice. It is made clear that the articles are not directed against Jews as a race or on account of their religion, but against the international Jew so-called, the Jew who exercises international control, as the conscious enemy of Christianity and all that Anglo-Saxons mean by civilization. The way to head off anti-Semitism in the States, it is argued, is to recognize and expose the conditions that have infallibly led to it in other lands, due to the Jews themselves.

Just now the Jews seem to be the center of several movements. In some parts of Europe, such as Poland and Hungary, reports would have us believe that they suffer hatred and persecution more incredible than ever before. In England and America efforts for Jewish evangelization have been largely increased and intensified. In Jewish quarters Zionist and other racial projects are numerous and aggressive,—though not unanimous. The Union of American Hebrew Congregations would raise $3,500,000 to be used in a ten-year extension program to make every Jew in America loyal to Judaism. They manifest bitter indignation against Christianizing efforts. The leaven of liberalism in thought and conduct is eating into the vitals of orthodox Judaism. Mr. Ford's campaign has captured the attention of America and aroused Jews to more or less sensible self-defence.

The Ford Articles.

The "Dearborn Independent," the Ford

international weekly, which claims a circulation of 300,000, is a 16-page magazine, 11 by 16½ inches in size. It consists chiefly of miscellaneous articles of news or practical character, with numerous illustrations. One page, not the editorial page, is called "Mr. Ford's Page." Two pages in every issue are given to the Jewish question, including a section of "Jewish World Notes." The first twenty articles on the international Jew have been reprinted to meet the public demand, and can be obtained for twenty-five cents. A second volume of reprints will soon be ready. They must be read to understand the continuing series. A copy of the weekly can be secured by writing to the Dearborn Publishing Company, Dearborn, Michigan.

The position taken, supported by quotations from Hertzl and others, is that the Jews are a nation (as distinct from their religious aspect), not only nationally conscious, but consciously united for a common defence and a common purpose. In reference to the "Protocols of the Elders of Zion" it is pointed out that a copy was deposited in the British Museum in 1906, and that the notes probably date from 1896. The most striking thing about them is the fulfilment up to the war of the world program and many statements contained therein. Denials or allegations of forgery are beside the point when these facts are to be faced.

The Jewish question is approached in these articles in a spirit of scrutiny, not of persecution or race animosity. The effort is to find a reason for the unquestioned power of the Jew, and for his continued separateness. The Biblical background of the race is never overlooked, but investigation proceeds here along other lines.

In Europe and in America the Jew is largely in control, both at the conservative and the radical ends. How much of the big business of this country, the trusts and the banks, the nation's products of mine and field and forest are in the control of Jewish financiers and their agents? The department stores, the ready-made clothing industry, the daily press, the theatrical and movie world,—the list might be extended as the Jew extends his operations. At the other end, names are given to show that the directorates of the Hebrew trade and religious organizations and of socialistic movements interlock as do the directorates of big business. Yet the Jews constitute only three per cent of our population.

"How does the Jew so habitually and so irresistibly gravitate to the highest places? What puts him there? Why is he put there? What does he do there? What does the fact of his being there mean to the world?" It is not riches that give the international Jew such wide control, it is said, but the commercial and masterful genius of his race, along with that racial loyalty and solidarity which no other race or nation exhibits.

"Society has a large claim against him that he cease his exclusiveness, that he cease exploiting the world, that he cease making Jewish groups the end and all of his gains, and that he begin to fulfil, in a sense his exclusiveness has never yet enabled him to fulfil, the ancient prophecy that through him all the nations of the earth should be blessed.

"The Jew cannot go on for ever filling the rôle of suppliant for the world's humanitarianism. He must himself show that quality to a society which seriously suspects his higher and more powerful groups of exploiting it with a pitiless rapacity which in its wide-flung and long-drawn-out distress may be described as an economic pogrom against a rather helpless humanity.

"Some day a prophetic Jew may arise who will see that the promises bestowed upon the Ancient People are not to be fulfilled by Rothschild methods, and that the promise that all nations are to be blessed through Israel are not to be fulfilled by making the nations the economic vassals of Israel."

Religious prejudice against the Jew does not exist in the United States to any degree, it is contended. Rather, Christians have a sense of religious indebtedness to the Jew, a sense of sharing in his religion. There is more downright bitterness of religious prejudice on the part of Jews against Christianity than could ever be possible in the churches of America against the Jews. When a Jew becomes a Christian he often becomes the subject of a religious vendetta.

JEWISH EVANGELIZATION.

It is generally recognized that the church is facing the advent of Jewish national life in Palestine with a religion opposed to Christianity, no matter what interpretation of prophecy one may hold. This has awakened in many quarters not hitherto interested in Jewish evangelization a sense of responsibility. The Protestant Episcopal Church is considering the formation of a special Jewish department of work, as the experience of the Church of England and other communions shows that such specializing gets best results.

So many of the Jews now in power in Russia have been in America that one wonders how history might have been written if they had been reached by the gospel while here.

A broad-visioned plan of Jewish evangelization is being operated by the Williamsburg Mission to Jews (Brooklyn, N. Y.), of which ex-Rabbi Leopold Cohn is superintendent; a plan, by the way, which might be equally well employed in missionary effort to reach other special classes throughout the world.

This plan calls for the publishing of a Yiddish-English monthly paper named "The Shepherd of Israel."

The object of this paper is to carry out among the Jews of America a constructive and educational campaign designed to show Jews what true Christianity is. The method is to take some current news event that may have particularly interested Jews, and use that as a heading for an article, drawing from that the proper lessons pointing the way to Christ. "For instance, at the time Emma Goldman was deported by the United States government because of her anarchy and radicalism, many Jews in America were greatly stirred and excited over the incident," says Mr. Cohn. "We at once took that, and made a heading of it for our Yiddish paper, and recited the entire incident; then we showed that the reason why Emma Goldman was deported was because she was an enemy of this country and had disobeyed the laws of this country. After laying down these basic reasons, we next turned the question around by showing that just as truly as this government has laws, so truly has God certain laws, and we Jews have disobeyed God's laws by refusing to obey the Lord Jesus Christ; how then can we expect to escape punishment from God in face of the fact that a government must punish those who disobey its laws?"

THE SHEPHERD OF ISRAEL

PUBLISHED MONTHLY TO GIVE ISRAEL A KNOWLEDGE OF THE TRUE SHEPHERD THE MESSIAH

רעה ישראל

4 PAGES

"The Shepherd of Israel" is mailed every month for a year to a list of selected names. It is estimated that there are 3,500,000 Jews in America. Allowing four or five to a family, some seven or eight hundred thousand selected names would reach them all. At present the mailing list is 20,000. After a year these names will be dropped, and new names adopted. The plan is only limited by its financial backing. It is found that it costs fifty cents to send one copy for one year to one Jew.

"The immediate results have been several definite conversions of Jews, while from many others we are receiving letters of inquiry, some from Jews prominent in their various walks of life. Our meetings too have undergone a change as regards the personality of the audience, so that we now have Jews come from all parts of Brooklyn and New York, and a good many are of the more well-to-do class. Our audiences used to be local, and we were doing constant publicity work to maintain the at-

tendance at these meetings by means of the distribution of circulars and literature in our district. But now we have given up the circular distribution, because our attendance has so largely increased as a result of 'The Shepherd of Israel' circulation that we do not need the circular work.

"We have also been privileged to help Jewish missions in other parts of the country who have sent to us for copies of 'The Shepherd of Israel' in quantities, and who have in turn distributed these copies among the Jews in their own cities."

The accompanying picture shows some recent converts of the New Covenant Mission of Pittsburgh, Pa., of which Rev. Maurice Ruben is superintendent. As a result of revival meetings a number of Jews were led to Christ. A baptismal service was held on January 16 at the Lincoln Avenue Presbyterian Church, of which Dr. E. M. McFadden is pastor. Four Jews and one Gentile were baptized.

The service was solemn and impressive. For the first time in the history of the church they saw Jews confessing Christ in baptism. Several other Jews are receiving instruction in the faith.

Recent converts of the New Covenant Mission, Pittsburgh, Pa. The first three from the left on back row are Jews, the fourth is a Swedish Lutheran, the fifth was a Roman Catholic baptized on profession of faith and the sixth is a Jew. Front row: Rev. Michael Schwartz and Rev. E. M. McFadden, D. D.

Northfield the Beautiful.

(Tune: America the Beautiful)

Miss Ruth Burnham.

Oh beautiful beyond compare
  Thy peaceful mountains stand,
Their summits crowned with beauty rare,
  None fairer in the land!
O lovely Northfield, in our hearts
  Sweet memories linger still!
We hear thy call, we pledge our all
  Thy mission to fulfill.

Oh beautiful for morning light,
  For flower and tree and bird,
For cooling breath of starlit night,
  For kindly deed and word!
O lovely Northfield, dear to all,
  For thee our prayers we raise,
Our love we bring, to thee we sing
  A song of endless praise!

Oh beautiful for tired hearts,
  That far from toil and strife
Receive the love that God imparts,
  And from thy hills new life!
O lovely Northfield, dear to all,
  To us a vision clear,
With rest and love, comes from above
  Dispelling doubt and fear!

Oh beautiful for mission dream,
  That sees with prophets old
The temples of God's kingdom gleam
  Like rays of sunset gold!
O lovely Northfield, in our hearts
  Sweet memories linger still!
We hear thy call, we pledge our all
  Thy mission to fulfill.

If you preach a little Christ His cause will languish.

SOME OF THE MORE HUMBLE METHODS OF BRINGING MEN TO CHRIST.

Rev. R. E. Williams.

In the narrative of the healing of the paralytic in Luke 5 we have a picture of an impotent person being brought to Christ by his friends. In this narrative is one very suggestive statement: "They sought means to bring him." This is not true of the getting him through the roof only, but of the whole effort of getting him to Christ. They sought means from the very start.

The man was paralyzed, and so unable to make the first move towards Christ without help. When Jesus came to town, I can picture these friends putting their heads together to devise ways and means by which they could get the man to Him. They were not wealthy, otherwise they would have hardly taken him there on his bed; but whether wealthy or poor, they were sincere and ingenious, and so bound to succeed. Though they had not the means others had, they were not to be discouraged at that; rather, they vowed they would use the means within their reach, and found their reward. A mirror, I think, reflecting the possibility by which ministers and laymen of ordinary powers, in ordinary circumstances, can bring men to Christ. To do this successfully we must plan and devise means.

The means may not always be the most plausible in the estimation of men, but the Spirit must be honored. We must depend upon Him for power, for guidance, and for blessing. In fact, all our efforts must be "in the Holy Spirit." All soul-saving truth should be at our command, ready at any moment to be marshaled to our assistance, but the means may vary, and some of it may seem crude, if not even eccentric, and still answer the purpose.

The most honored means to bring men to Christ, perhaps, is preaching. "Go into all the world, and preach the gospel to every creature." And we go. We are not reluctant to preach. We are not ashamed of the gospel of Christ in its pulpit garb. There still hangs much sacredness and dignity around the gospel ministry. Let us thank God for this, and pray that it may ever remain so! Let us not forget other means, however, more humble perhaps, yet efficient, of bringing men to Christ, which all ministers would not care to use! Many use the pulpit who would hardly use the placard, the tract, or even direct personal conversation on the soul-saving line. We admire great pulpit orators, and well we may, for it is natural, to say the least, to admire human talent. But not quite so many of us admire the town missionary, the tract distributor, the house-to-house visitor, and other personal workers, though they often bring many to Christ. Most of us would love to be a Spurgeon or a Talmage, but how many would care to be an erratic John Hambleton, the converted comedian?

The first two had the honor of bringing thousands to Christ. So did Hambleton, but his means were extraordinarily quaint and eccentric. If he felt himself drawn by the Spirit to go to the races, to preach on a street corner, to call on an individual at his place of business, or even to stand upon a high wall with his open Bible, hatless and mute as a statue, for an hour and a half, in order to gather the crowd and to keep them together while others declared unto them the gospel of God, Hambleton never hesitated, but immediately obeyed.

The "boy preacher," Harry Moorhouse, a great admirer of Hambleton, was another of the same stamp. Both used to visit the Derby Races together, bearing aloft large text-boards with "Jesus Only," "God is Love," "He was Wounded for our Transgressions," and other texts, to try and draw the attention of the crowd from earthly pleasures to the things of God. A strange way, I admit, of doing business for the Lord, yet not too strange to win the Master's approval and to bring many souls to Him!

Who is another man in the religious world whose triumphs for the Lord have been celebrated in all Christian countries, whose visits were exploited in all the papers weeks before his arrival, and who was the

recipient of honor from governors, mayors, judges, bishops, presidents of universities, his own officers, and ministers of the various denominations? The once eccentric minister, late general of the Salvation Army, who went out into the highways and byways, using the ash barrel for a pulpit, almost compelling men to come unto Christ, calling down upon himself the severest criticism of pulpit and press because of the strange and undignified methods he used? We all admire his laurels, but would we use the means by which he rightly won them?

"William Booth," you say, "was a brainy man, a genius."

That may be so, but he was also a man not afraid to use his genius in the more humble ways if he believed the Spirit wanted him to do so.

Harlan Page was another who used the more humble methods. The means he mostly used were personal conversation and correspondence. "When engaged in his usual business," says his biographer, "the religious welfare of persons with whose state he had become acquainted, was generally pressing on his mind, and it is now known that for several years before he died he almost always had by him a memorandum of the names and residences of a few individuals. On these he would call, as he went to and from his office or religious meetings. If no names were on the list, he felt that he was doing little good." And those whom he could not reach by personal conversation he reached by letters, which are terse with personal application, and right to the point.

Tracts.

Another of the more humble methods which might be mentioned is the publication and distribution of religious tracts.

Among those who were successful in this kind of work was the venerable John Vine Hall, author of "The Sinner's Friend," and father of the more famous Newman Hall, successor of Rowland Hill in Surrey Chapel, London. No tongue can tell how much good this man did, or how many he won to Christ in this way. The tract above mentioned reached royalty as well as peasant. As early as the year 1848, as many as 322,267 copies of it had been published by the New York Tract Society alone. A few years later we hear him say: "What mercy that I should have been spared to witness the publication of 290 editions of the tract, in 23 languages, comprising 1,268,000 copies! All praise to the Lord, for it is entirely His own work in putting it into my heart to write this apparently mere trifle, which the Lord has so greatly accompanied with His blessing to poor sinners!"

Duncan Matheson, the Scottish evangelist, was another who believed in this kind of work. What reader of his biography has failed to notice the passage where he is described as praying for a printing press with which he could make as many tracts as he could use, and how the Lord answered his prayer, giving him an old press upon which he wrote "For God and Eternity," then hastening into his closet he prayed the Lord on bended knees for the needed skill to work it. In this also he had his desire. "I went on," says he, "till I managed to print two thousand four-page tracts a day." These he carried with him, distributing them from house to house and in other ways opened to him.

George Müller of Bristol was another who believed in this humble way of spreading the truth and of bringing men to Christ. In the "Narrative" of his life, a book the reading of which has benefited me spiritually as much as any book with the exception of the Bible, he gives an account of a trip to Germany, where he undertook to publish eleven tracts in addition to his "Narrative," some of which were of his own composition, others were translations. This is the account of his distribution of them:

"We traveled in a hired carriage for seventeen days, each day about forty or fifty miles. I had a box made on purpose containing about 30,000 tracts and carried behind the carriage, and in the forepart several portmanteaus filled with tracts and copies of my 'Narrative' in German. As we went on, my dear wife and I looked for travelers who were coming, or persons on the roadside. It was the time when the potatoes were taken up, and thousands of people were thus either close to the turnpike road or only a little way from it. The front of the carriage had glass win-

dows, so that we could see all the persons before us and on each side. As soon as the carriage was near enough I held the tracts or a copy of the 'Narrative' out to them, and requested them to accept them. Often also I walked up a hill, and then conversed with the persons whom I joined or gave tracts more extensively in this way."

What were the results? Hear him: "God only knows. The day of Christ shall declare it. Judging from the constant labor in prayer during eight months before we went the second time, and day by day while on the continent, and day by day for a long time after our return, I am warranted to expect fruit in the day of Christ's appearing. In the meantime my comfort is that 220,000 tracts have been circulated, many of which through the providence of God found their way not only to the darkest places of the continent of Europe, but went also to America and Australia."

This great but humble man of God had the honor of bringing a host to Christ even in this humble way. What a splendid opportunity most of us ministers and other spiritual workers have of doing the same kind of work, in addition to our regular ministry!

THE CHILD SPIRIT.*

Mr. Robert E. Speer.

The Christian religion is altogether unique in the place which it assigns to the child. There never was a great teacher who was as much interested in children or who loved them as dearly as did Jesus. Again and again His miracles were wrought in behalf of children or those who loved children, as when He raised the nobleman's son, or Jairus' daughter, or the little boy of the father who waited for Him at the foot of the Mount of Transfiguration. He was constantly using children in His teaching. When His disciples had disputed among themselves who should be the greatest, and Jesus wished both to reprove them and to show them the true spirit of His kingdom, He called a little child, and took him in His arms, and spoke to the disciples from the text of the little child. When the children came of their own accord to Him, and His disciples would fain have sent them away, He kept them that He might teach them from these little ones who were not afraid of Him. "Send them not away! Suffer the little children to remain, for of such is the kingdom of heaven." He would never allow them to be excluded from anything in which He had a part. When the men and women sat down to be fed by His generous hand in the wilderness, the children also were there, and they shared in His bounty. When on His triumphant entry into Jerusalem there were some who would have silenced the children, Jesus intervened. "Let them alone," said He. "If these children were still, the very stones of the street would have to sing."

It is this love of little children, I think, as much as anything else, that endears Jesus so instinctively and naturally to us. I found in a magazine a little bit of fugitive verse expressing anew a feeling as old as the acquaintanceship of men with Jesus and their attraction to Him because of His love of little children.

The Maister sat in a wee cot hoose,
Tae the Jordan's watters near,
An' the fisher folk crush'd and crooded roond,
The Maister's words tae hear.

An' even the bairns from near-han' streets
Kept mixin' in wi' the thrang,
Laddies an' lassies wi' wee bare feet,
Jinkin' the crood amang.

An' ane o' the twal' at the Maister's side
Ris up an' cried aloud:
"Come, come, bairns! This is nae place for you;
Rin awa hame out o' the crood!"

But the Maister said, as they turned to go:
"Let the wee bairns coom tae Me!"
An' He gaithert them roon Him whaur He sat,
An' lifted ane up on His knee.

Aye, He gaithert them roon Him whaur He sat,
An' He straiket their curly hair,
An' He said to the wunnerin' fisher folk
Wha croodit aroon Him there:

* Delivered at the Northfield Young Women's Conference, July 1920.

"Send na the weans awa frae Me,
But raither this lesson learn,
That nane'll win in at heaven's yett
Wha is na as puir's a bairn."

An' He that has ta'en us for kith and kin,
Tho' a Prince of the far awa,
Gaithert them roon Him whaur He sat,
An' blisset them ane and a'.

And I remember here in this very place years ago,—in Stone Hall it was,—hearing Professor Drummond say how to him this was the thing that brought Jesus most near. And he repeated in his speech, when he was dealing with what men would have thought were far deeper things, the lines of our children's hymn:

I think, when I read that sweet story of old,
When Jesus was here among men,
How He called little children like lambs to His fold,
I should like to have been with Him then.

I wish that His hands had been laid on my head,
That His arms had been thrown around me,
And that I might have seen His kind face when He said:
"Let the little ones come unto Me!"

But there is something deeper to it even than this that I have been speaking of, this relationship of Christianity to the child spirit. You see it in the very nature of the incarnation itself.

There have been many legends in human history of incarnations, but you cannot find anywhere one like the Christian story of the incarnation of God in a little child, living a natural child's life, growing up and carrying that child spirit with Him right on into all His teaching, and making that child spirit the central principle of that teaching, as our Lord Jesus did. It was not only that He loved little children, it was not only that coming to all human life He would not allow the little children to be separated from the rest; it was that He saw in the child spirit something fundamental and essential. "Except ye be converted," said He to those old experienced religionists roundabout Him, "except ye be converted and become as little children, something different from what you are, you will never see the kingdom of God at all. You know all your sacred books, you are familiar with all your theological teachings, but I tell you quite plainly that they will not open the gates of heaven for you. Unless you become changed and have the spirit of a little child you shall never come into the kingdom of heaven at all."

This, I say, is a unique thing. It marks Christianity off as different from all the other religions of the world. You know the legend of Lao-tse, the founder of Taoism, one of the great popular religions of China, which narrates that he never had a childhood at all. From his very infancy he was an old, gray-headed man of seventy, and he gamboled, gray-haired and gray-bearded, to pretend he was a child, on the floor before his father and his mother. That was only a symbol of the whole non-Christian way of dealing with life and coming at the principles of life. With Christianity it was different. Jesus went right to the heart of His message, He let loose His great revolutionary reversing principle, He opened up hope to all the tired and the weary and the outworn, when He said that the spirit of a little child was the fundamental and essential spirit, and that unless men and women were changed and became like little children they would never see His kingdom.

Now it is not to be denied that there have been a great many who felt that this was a reproach and weakness in Christianity. We are just emerging from a generation to which these words of Jesus had very little meaning, and whatever meaning they did have was a rather derisive meaning. We were taught that little children were only little brutes, little bits of animals like any other animals; that whatever good they were going to have they would have to come to, being trained to it by the long processes which alone can make virtue and character in human beings; and we were told too that this childlikeness, so far from being a worthy quality, was a rather despicable quality. The energistic philosophies that we have been living under, and that brought forth at last their perfect fruitage in the hell whose gates are not shut behind us even yet, all these rested on the principle that virility, energy, assertiveness, was the great and essential human quality, not this weakness, this meekness, this pliability, this timidity of a little child. But nevertheless the old word of Christ stands unchanged, and the generation to which you young women belong will feel its way back very much nearer to this principle than our

generation which is going by; and you will do very well if here in this last day of this conference you think for a little while on what for you and for the world Jesus meant and means today by saying that the spirit of a little child is the only hope of men and the only gateway to the kingdom of heaven, whether in heaven or here upon earth.

Now Jesus knew just as well as we know that little children are not full-blown angels. He knew just as well as we all the silly petulance, the ill-temper, the foolish characteristics of little children. He spoke of them to older men and women who ought not to be behaving as He said they were, like foolish little children playing in the marketplace, and piping and dancing one to another. And Saint Paul again and again warns us that there is a discrimination to be made between childlike things and childish things, and some of these, he said, we must beware of. We are not to be like childish children, tossed to and fro, carried hither and thither with every wind of doctrine, with no security of our own. We are to grow up and lay aside the childish things, and become the men and women of mature experience and of a ripened vision and life.

But it was not of these things that Jesus was thinking. Jesus was thinking of certain qualities that lie in the child spirit that are the absolutely essential qualities of true life, and that are the only hope of a friendly, brotherly, ordered world.

The Spirit of Trust.

The first of them all, I think, is the spirit of trust.

Again and again He emphasized this to His disciples as He illustrated it in His own life. He took the world as a child would take an order of which his father was the head, just as every child does. It is very amusing when one deals with children. A child cannot imagine but that his father could do anything if he only wanted to, or that his father could get him anything if he would. The child interprets the whole of life as lying within the power of his father, exactly as Jesus Christ construed the universe. The thunder and the lightning, the mighty storm, the great forces of nature,—all these things that other men speak of as mysteries or inscrutable, Jesus Christ thought of as all of them lying in the hand of His Father; and His great lesson as He went to and fro through the world was teaching men and women to think of the world as belonging to their Father, and as having behind all the great forces of life the love, the will, and the dear hand of a Father.

And trust included something more than just that, interpreting the universe in the terms of a father's home where a father governs everything. There is also the feeling of clasping sympathy and tenderness in trust, as we know in a little child. If you have ever carried one into the dark, you know the instinctive pressing of the little arms around your neck as you go out of the light. Now trust with Christ was just that in His own life, and it was to trust like that He called men and women in their lives in the world.

I had a vivid illustration of it years ago, which good old Bishop Doane wrote down afterwards in a sonnet. It was one night at home, and about midnight a little voice called out from his side of the room. He called out so many times that I said: "You had better go to sleep"; and each time he would say he thought he heard a robin,—at midnight,—or he wanted a drink, or any one of the innumerable devices of a child in the dark. Finally, when everything had been attended to, and the little wits were at an end for any more pretexts or excuses, I said:

"Go to sleep now."

"Well, father," said he, across the dark room, "is your face turned my way?"

I said: "Yes, it is turned your way."

"All right," said he, and went off to sleep.

I said Bishop Doane wrote it down in a sonnet. Dr. Schauffler told him the incident at Jekyl Island. Bishop Doane sent me his manuscript of the sonnet. "Is Your Face Turned toward Me, Father?" he had named it.

> Eyes that were used to daylight opened in the dark.
> Closing at twilight, waking with the morn,
> They knew not what it was, no single spark
> Or glimmer in the room. Frightened, forlorn,
> The boy moved restless. And the father said,
> "Lie still, and sleep again." "Father," he cried,

"Is your face turned toward me?" And the dear head
Pillowed itself in peace, nor longer tried
To look the darkness through, for the answered "Yes"
Brought calm assurance, banishing all fear.

O Father, turn Thy face towards me, and bless
Each darkest hour! Knowing Thou art near,
I will not try dark things to comprehend,
Nor shall my heart in sorrow's darkness fear,
But rest on Thee, my Father and my Friend!

Do not be misled here. Trust like this is no counsellor of obscurity. It is not the calling of men and women to walk in superstition and credulity. Trust like this is the highest organ of knowledge that we possess. I remember the story Professor Cairns told, that had been told him I think by Professor Lindsay of Glasgow, regarding Lord Kelvin,—Sir William Thompson, as he used to be,—one of the greatest scientists of modern times. Professor Lindsay said to Lord Kelvin once:

"I suppose you make your inventions and your discoveries by relentlessly logical advance, going step by step until at last you come to your goal with every single step clear behind you."

"No," said he, "I do not do it that way at all. I go to the end of where our knowledge leads us. Then I look behind, to see the direction in which that knowledge has brought us. Then I look forward to where we would like to be, and I leap in the dark."

Afterwards Tate and Stewart came along, and they filled up with their mathematics the chasm over which Kelvin leaped. His great inventions had not been made by going step by step through logical processes to the goal, but with a leap of trust in the dark. You and I are not going to know the things that are to be known unless we come to their discovery by the guidance of a little child's heart of trust.

Trust is not an organ of knowledge only; it is the school of character. It is in this spirit of trust that men and women are made. When in the night the arrow pierces the heart, when great sorrow falls like midnight, when pangs of separation come, those are the very hours when character is made in the heart that trusts.

I saw it happen once in a child. They were packing to go away for the summer. One little boy was roaming around in the room, and he started to get between a trunk and the foot of the bed. His father told him he would get stuck, but the little fellow kept right on, and got stuck, and began to wail. His father laughed at him, thinking that was the best thing for the child. And what do you think the child did? He felt the sting of derision in that laugh, and he made his way out, and went straight to his father's arms, and laid himself there. One could almost see character grow in the little fellow in that hour, to walk straight through the mists of judgment that he felt into the arms of the judging father whom still he knew he could perfectly trust. The school of character for you and me is going to lie in our facing the unintelligible mysteries and experiences of life with a heart of a child's indestructible trust.

Instinctive Democracy.

And Jesus was not referring only to the trust in children's hearts when He said that unless we got converted and became like little children there would be no place in the kingdom. He had in mind, I think, in the second place, what you might call the generosity, the appreciativeness, the instinctive democracy, with which children come into the world.

Maybe there are little snobs born; I don't know. For the most part I think they learn their snobbery from the homes that they grow up in, or from the companions with whom they play. The child comes into the world a democrat. White children, black children, they do not know that they should not play together indiscriminately. Rich children, poor children, they are all children to one another. Caste lines are flung into their lives afterwards; the poison of division comes in afterwards from us older folk. The little child comes with a heart all generous and appreciative and free.

And so it is that there will always be to the end of time something childlike in democracies. Get away from democratic principles and you get away from the spirit of childlikeness; and the nearer you come to pure democracy the nearer you come to true childlikeness. Jesus was not talking political economy or science, but nevertheless He was going right to the heart of all the problems of our modern world in these regards when He said that unless we took on the spirit of little children, and laid

aside our caste distinctions and class divisions, we would never have a heavenly kingdom where all men are brethren, a heavenly kingdom to live in on the earth.

Purity and Innocence.

In the third place, I think He was referring—and this is what mostly comes to our minds,—to the purity and innocence of little children.

There is no use flinching from all that was involved; the purity of flesh and the purity of spirit, the purity of body and the purity of thought, and the clean innocence. That is the sweet thing about a little child. That, Jesus Christ said, we must recover some way, or keep, if we ever are to find our way into the kingdom.

There is a reference to the first in the old story of Elijah and Naaman the leper. Naaman the leper came to be healed of his pollution, and all that Elijah did, you remember, was to bid him go down and wash seven times in the Jordan, and he would be cleansed. He went down, the noble old story tells us, and dipped himself seven times in the Jordan, and his flesh came upon him again as it had been the flesh of a little child.

That was one thing that Jesus had in mind, and also that innocence of thought, of imagination and desire, against which a million enemies are contending in every one of our lives today. You girls are going to meet them tomorrow when you go away from here. You know many of them and the look of them now, those foes that lie in wait on either side of us to spoil the innocence of the child heart and spirit, the child mind and desire within us, some of these modern pleasures that become apparently the more compelling the further they take men and women away from what is genuine and spontaneous and natural, pleasures that could not live at all if you took them out under the blue sky and let the breezes from the woods blow on them, and if you had the songs of the birds of Christ singing to you. Those pleasures only live as you manufacture artificial surroundings for them, and fling all kinds of false lights and false sounds about them. Better have done with them! Except you keep the spirit of a little child there will be no kingdom of heaven for you.

Engrossment in Living.

The fourth thing that one thinks of, or ought to think of, is the child's engrossment in living.

That is one of the wonderful things about the spirit of the child, that the things and times that the child has are its life, not the times and the things that it does not have; and its values are not the artificial values, they are not the values that sophisticated people put on things, nor are they the intrinsic values. A child will gather a lot of old sticks, or simple stones out of the brook, and those sticks or stones will be the chief values of the world to that child.

You remember the picture, in Browning's "Karshish," of the Arab physician. That is the story of a wandering Arab doctor who met Lazarus after he had been raised from the dead. It is one of the most wonderful things we have in English literature. The doctor was studying the queer ways of Lazarus. He was not like other men. He did not have the same standpoints or measurements that other men had. He was interpreting the world now by the ideals of the other world that he had been in. He was measuring everything here, not as men measure it, but as it is measured before the face of the angels of God. Tell him the Romans were marching on Jerusalem, it made no difference; but let him hear the cry of a little child, and at once he answered to that cry.

Ambition and Limitation.

Last of all, I think Christ must have had in mind that strange combination in the child spirit of ambition and acceptance of limitation.

It is a paradox, but it is the paradox out of which all wisdom and power come. On the one hand, the restlessness and indomitableness of the child's ambition. See the way it learns language! That is the greatest miracle in the world, the way a speechless child can learn human speech. What but ambition, the like of which long since died out in us, could ever have effected that against the incredible obstacles that stood in its way? See a child's anxiety for the moon to play with, not dreaming that it is beyond its world!

On the one hand the restlessness and

invincibleness of the child's outreaching even for what lies beyond the earth it lives in, and on the other hand the child's complete and instant acceptance of its limitations.

"No," you say to the little child, "you could not understand it now."

"Can I understand it some day?" the child asks.

"Yes," you say, "some day."

"Very well," says the child, content to wait.

If you and I could learn those two lessons,—the lesson that there are certain things in the world to which we are never to surrender, that we are to hold the hope of achieving them against impossibility, and on the other hand to be as responsive and as yielding in the hands of the Father who loves and knows us as we were once as little children, Christ's word would seem very real to us, for we could see right through the gates of the kingdom of heaven, and behold the shining ones walking there.

I said at the outset that this is what distinguishes the Christian religion. I believe it is what makes the Christian religion so efficient as compared with all the non-Christian religions. It is a strange fact that the only religion that puts the spirit of a child at its heart is the religion which has bred maturity in civilization, while all the other religions that put the spirit of a man at the heart have produced childishness and impotence wherever they have gone throughout the world. There is China with its worship of the old man, and it has been the weakling of the nations. And here is Christianity that says every man must first become a little child, and this is the religion that is quickening the world, that is laying its hand on the great forces, seen and unseen, of the universe, that carries, as a child always does, the power of control. And if the history of America for the next thirty years and the history of the world are to be what, alas! they were not during the thirty years that have gone by, it will only be because you and others like you all over this land and the world see the Lord Jesus standing in the midst with a little child in his arms, and hear Him saying, "Except you and the world are changed and become like a little child, there will be no heaven on earth for you or for anyone." And if we want the heaven on earth that we pray for, and that Christ came to bring, God keep us; or, if we have lost it, God make us again as little children!

THE GOSPEL OF STILLNESS.*

Rev. George A. Buttrick.

Speakers at young people's conferences usually and rightly feel that the occasion demands from them a bugle-call to high and strenuous action. Tonight, however, I shall try to sound a different challenge. I wish to speak to you about the gospel of stillness, to reiterate the command which the psalmist heard as from divine lips: "Be still, and know that I am God."

The song in which that strange precept first appears was composed in days singularly like our own. They were days of confusion and uncertainty when words were multiplied without wisdom. The armies of Assyria had descended upon Israel, threatening her very life. Fear and death stalked through the land, casting their shadows on every home. The air was charged with disaster. "Though the earth do change," the psalmist says,—as though the very ground might be swept away! "Though the mountains be hurled into the midst of the sea,"—could any words be more eloquent of chaos? Mountains are the token of all that is most stable and enduring in life. They are man's best parable of "the things which cannot be shaken." But in this representation of national distress they are not merely shaken; they are hurled into the midst of the sea. The main supports of heart and hope had fallen.

Such was this man's day of darkness: outwardly the shock of catastrophe, inwardly the intrigue of doubt. But right bravely he faced the outward tumult and the inward fear, and won a double victory.

* Delivered at the Northfield Young Women's Conference, July 1920.

"Though the earth do change, though the mountains are hurled into the midst of the sea, yet will we not fear. God is our refuge and strength, a help in trouble to be found abundantly." How splendid when a human soul can go into darkness where wild waters surge and the night-wrack drives, and emerge with new self-mastery and a new faith in God! This man, though at the mercy of pitiless forces within and without, yet conquered.

Furthermore, to hearten all who live amid the tumult of events, he wrote a song of victory. He made known the secret of his triumph: "Be still, and know that God is God."

Strange advice! No counsel could be more incongruous in the day in which we live. The idea of stillness in the year 1920 verges on the absurd. Our forefathers were content with quieter methods and a more leisurely existence, but then, our forefathers were tame old fogies. Now, anybody who is anybody must be constantly on the go. She probably will not know where she is going, but that does not matter. She must be going there, and in a truly desperate hurry. Life has been whipped to a most exciting speed and tension. Our world is rough-ridden by the demon of unrest. Never were time-saving devices so numerous, and never was there so little time to spare. The telephone and dictaphone, the multigraph and telegraph, the adding machine, the aeroplane and automobile, and other inventions by the thousand are marvelous timesavers. But what becomes of the days, nay, the weeks and the years, that we have saved by these contrivances? I constantly wonder! Perhaps we are all so busy learning how to save time that we have no time to learn how to spend it! A writer in the "Atlantic Monthly" has stated the case with expressive wit ("The Almighty Minute," Percival White, July 1920):

"From this tremendous acceleration of life, the American has no escape. Not one of us can quarantine himself against the mania for speed. . . . . And so we shall continue to be hustled through lunchrooms and herded through cafeterias, until we become chronic dyspeptics. We shall be badgered with telegrams, bombarded with extras, and bawled at by bell-boys, until we fall victims to nervous prostration. We shall be battledored in elevators and shuttlecocked in subways, joggled in taxicabs, jostled in street-cars, and jolted in Pullmans, until we succumb to apoplexy. And we shall be kept everlastingly on the go until, arriving at last at our untimely destination, we are shipped off in a sixty-horsepower hearse to the only peaceful place we have ever known."

The words are a fair commentary on our modern life. Witness the mad rush of our great cities. Sit in an open window on the sixteenth or twentieth floor of a New York hotel, and the noise and clamor of the streets will rise to you like the endless roar of the sea, beating, beating against the patient sands. It is said that a country boy, on his first visit to London, was moved to remark: "It looks as though a great many people were sick, and as if all the rest were rushing for the doctors." The remark is a true verdict against an age that has degenerated into a cruel scramble.

The very church has not escaped the contagion. What would a minister of eighty years ago think of an institutional church of today, could he suddenly come back to earth? Then there were one or two services a week, and the sermon was an intellectual and spiritual meal. Now the premises hum with numberless activities. The wheels spin busily, but somehow the power generated is sadly out of proportion to the effort expended. I would not for one moment decry the methods of the church of today. They are the sign that Christian men have realized that the church must touch the whole of life, and make a highway of approach to every heart. But I fear lest worship—that mood of holy wonder, rapture of praise, and breathing of prayer—should be crowded out by lesser things; lest the church in feverish anxiety to be doing something should neglect the weightier matter of being something.

Shall I say—dare I say—that this killing pace has found its most willing slaves and victims among American girls of today? Have you ever been at the movies when the operator has turned the wheel too quickly, and the figures in the picture have jerked and hustled around at twice the normal human speed? If so, you have seen a speaking likeness of the daily existence of

the "real" American girl. Mention an hour of the day, and she will straightway reply: "Oh, I have a date with so and so for that hour!" Like the Arab, she lives on dates. The greater the number of dates, the more varied the diversions, and the more successful she may count herself. Add to the date craze the dance craze, and the new clothes craze, and the movie craze, not forgetting the boy craze, and you have a life that is as full and varied and crazy as a patchwork quilt!

"Be still and know that God is God"? No! On with the ball, and strike a livelier measure!

Yet the fact remains to be pondered that the earth's heroes and saints have this feature in common: they have moved intimately among the silent eternities where God dwells, and where the soul has time and place to speak with Him and with itself. Save for one brief glimpse of His boyhood we know practically nothing of the thirty years in which Jesus quietly prepared for a three years' ministry. Moses walked the desert solitudes for forty years before he heard and answered the clear call. John the Baptist was in the wilderness until the day of his shewing unto Israel. Two of the greatest religions, Judaism and Mohammedanism, sprang respectively from Sinai and Mecca, desert sanctuaries. Prophet-souls, through all the years, have learned to be still. They have dwelt in silence where the eternal touches the spirit of man. The moral seems clear beyond all cavil or mistake. The Great-hearts of the earth bear universal testimony, and say as with one voice: "Be still and know that God is God." Character is the child of stillness as well as of storm. It is your solemn duty, even at the cost of being misunderstood, even at the cost of some social pleasures,—pleasures which, however innocent in themselves, take tax on body and soul,—it is your solemn duty to build a refuge for your souls. If you wish to be personalities and not mere units in the crowd, if you wish to save your mind from penury and your heart from shallowness, you must find God and your real self in stillness. For Elijah, the voice divine was not in the earthquake or the fire. You, also, must let the glitter and fever and noise pass away, and wait for that still small voice heard only in silence. "Be still, and know that God is God."

Let me speak to you, then, of some of the great silences where God may be found; where escape may be made from the distractions of the world, and the heart renewed in strength and hope.

Nature.

There is the silence of the world of nature.

Jesus Himself sought God in field and hillside, and there won balm and healing. "Jesus, as was His custom, went into the Mount of Olives." "Every evening He went forth out of the city." There in the twilight softness, in the blue sky, in the green of the grass, across the lake made golden in the sunset, He discovered the unfailing presence. Touching the beating heart of nature, He laid hands upon the beating heart of God. Again we read: "He said therefore unto His disciples, Come ye yourselves apart unto a lonely place, and rest awhile." So He led them away from the strain and fretfulness of noisy day. Taught by the sky and the earth they gained new hold upon themselves, and reaffirmed their Christ-inspired purpose. In that deep and mighty silence which spreads itself beyond the stress of men, they took on strength. The peace of lonely places fell on their souls like rain on the parched ground. They knew that God is God.

I hope you will find while you stay in Northfield that nature's silence is a veritable sacrament. This lovely spot should speak to you of God. The hills? "The strength of the hills is His also." The river? "The river of God is full of water." The dawning and the sunset? "Thou makest the outgoings of the morning and evening to rejoice." Lightning and thunder? "He maketh lightnings for the rain." "The thunder of His power who can understand?" Yes! God is in this place,—in the shifting light and shadow on the hills, in the fragrant pine-wood, in the valley flecked with leafy sunshine, in the faithfulness of seedtime and harvest. Every night the stars come up above the trees, those same stars that have jeweled the sky for ages beyond human reckoning. Remember that those silent watchers in the blue—the Milky Way flung around them like a misty scarf,—

have seen every war that ever darkened the earth, and every peace that ever blessed the hearts of men. Remember, also, that the word of the Lord, that word that is written in the stability of the skies, endureth for ever. Behind the laws of earth—an unconquerable will! Behind the order of the world—an unthwarted purpose! Behind the little thought of men—a mind that will not suffer us to fall! In the temple of nature, through whose doors we all may enter, God may still be found, and the soul saved unto Him.

I wonder if you know that poem by Richard Le Gallienne?

"After the war," I hear men say, "what then?"
As though this rock-ribbed earth, sculptured in fire,
And bastioned deep in the ethereal plan,
Could never be its morning self again
Because of this brief madness, man with man.
As though the laughing elements should tire;
The very seasons in their order reel;

As though, indeed, yon ghostly golden wheel
Of stars should cease from turning, or the moon
Befriend the night no more, or the wild rose
Forget the world, and June be no more June!

How many wars and long-forgotten woes
Unnumbered, nameless, made a like despair
In hearts long-stilled; how many suns have set
On burning cities blackening the air?
But dawn came dreaming back, her lashes wet
With dew, and daisies in her innocent hair!

Nor shall for this the soul's ascension pause,
Or the sure evolution of the laws
That out of foulness lift the flower to sun,
Or out of fury forge the evening star.

Deem not love's building of the world undone!
Far love's beginning was; her end is far.
By paths of fire and blood her feet must climb,
Seeking a loveliness she scarcely knows,
Whose meaning is beyond the reach of time.

Self-Scrutiny.

Again, there is a silence of self-scrutiny. I glanced down the contents page of a book of essays the other day, and one title caught my eye. "A Lost Art" were the words, and curiously I turned to the page indicated, and this was the first sentence: "One of the arts rapidly vanishing among men is the art of meditation."

The words are true. Most of us have lost the art of meditation. We cannot abide our own company. We are afraid of our own thoughts. In the seething currents of existence we are either too busy or too fearful searchingly to examine our real life.

You remember that Stewart, the great explorer, spent years in Africa in an almost unbroken solitude. During that time he revised his life, took stock of himself, examined his heart, and out of that stillness of self-scrutiny won a new confidence in God. When his only companion was a native boy, and all the ties with his familiar life were severed, he wrote home to his friends: "The only things worth living for are God, holiness and heaven." Well, there is an Africa of silence, the silence of self-scrutiny, in your life where you may learn, if you choose, the same saving truth.

It is possible to walk up Ludgate Hill in London about the noon hour and never hear the chiming of that great clock of St. Paul's Cathedral, but in the dark, when the noise of the busy day is over and the clamor of the streets is hushed, the booming of that mighty bell striking the hours of the night can be heard miles away. It is somewhat after that fashion with the speaking of our own soul. We are so busy, have so many dates, so many things to do, that we never hear the speaking of our own soul, but in odd moments, when we are driven to meditation, it comes to us like the tone of a human voice.

There is one excellent test by which every girl in this conference could be judged: to note how each girl endures her own company. That test would divide you into two groups. Could there be a finer definition of the meek than this: "The meek are those who have consented to receive the knowledge of themselves"? And it is written also that the meek shall inherit the earth.

If you and I could consent to receive the knowledge of ourselves what questions would arise? This question first of all, What is my life? And then the question, Why am I set here on the face of the earth? Have you ever tried honestly to answer those two questions which are absolutely fundamental?

Why are you here? You gained life in transmission from your parents, and they from their parents, and so on back into the dim past. But what of the fountain-head, the ultimate origin of all life? "In the beginning—God"! And when I face the question why am I here, I answer in one word: "God." We are here because God loved us into life.

But why? To have what we call a good time? To heap up earthly treasure? Or

even to pursue the pathway of the merely intellectual quest? The very thought is blasphemous! When a girl has once realized herself to be God's spirit-child, then she can answer the question for what purpose she is here in only one way. She will say reverently, gladly: "I am here to mediate God to all who touch the influence of my life."

The silence of self-scrutiny would bring you face to face with such questions and such answers. And oh, what visions you would see if only you would be still! What mighty moral purposes would quicken and burn! How the word "ought,"—"I ought to live so and so," "I ought to speak so and so,"—how that great word "ought" would utter itself like some eternal compelling command! What glimpses you would gain of God's white throne, yea, of God's red heart if only you would learn to be still! "Be still and know that God is God."

Communion with God.

Last of all, there is the silence of communion with God.

Here my thoughts fly directly to One whom we call the Christ. It is written of Jesus that He offered up prayers. Two facts stand side by side in His life story: the one fact that He was tempted, the other fact that He prayed.

Now mark you, the temptation of Jesus was a real temptation. It was not a sham temptation. It was not a mimic battle. It was not a mock encounter. Jesus was tempted. Jesus was weary in body. Jesus was sometimes weary in mind. Jesus was tempted in soul, and Jesus prayed. At every crisis in His life He prayed. When the baptism came upon Him He prayed. That day when He left the white homes of Nazareth to embark upon His kingdom-task He prayed. Before He chose His disciples He prayed. Before He spread the bread among the multitude He prayed. Before He walked the red and bitter way to the cross He prayed.

Let me describe a typical day in the earthly life of Jesus Christ. In the morning of one sabbath He preached in the synagogue, as only Jesus Christ could preach. His sermon was interrupted by the outcry of a man who was afflicted by a deranged spirit, and Jesus straightway cured him. Then, after service, He went to Peter's house, there to find Peter's wife's mother sick of a fever. Her also Jesus healed. The news of the Deliverer began to spread, and all the sick people of that town were brought out into the streets that perchance so much as His shadow might fall upon them, and He healed them all. Yet not even Jesus—nay, much less Jesus than anyone else,—could heal people without a tremendous emotional and spiritual outgo. And then what? A long while before dawn He went into the mountains to pray. The idea of our rising at three o'clock in the morning to pray is somewhat ludicrous, isn't it? But if Jesus, Son of God and Son of man, vested with divine power and crystal-pure in soul, felt that He could not live His life and work His work without prayer, what of us? Oh, the folly of it,—that our wretched "efficiency" should have ruled out the one essential thing, the practice of prayer! Every other silence life may hold is barren and futile except it be joined to that silence in which true prayers are offered.

How many of you remember the story in that wonderful novel by Charles Kingsley called "Yeast," how Nevarga, a criminal in soul, lost, forsaken, feeling himself utterly defiled, stole away into the wilderness and there lifted beseeching hands of prayer to his forgotten God? Listen again to his words:

"Then I rose up like a man, and I spoke right out into the dumb black air, and I said: 'If Thou wilt be my God, if Thou wilt be on my side, good Lord who died for me, I will be Thine, villain as I am, if Thou canst make anything of me.'"

And you know how Kingsley goes on to say that there in the desert the furze bushes glowed with divine light, and another man found his Saviour-Friend. God is there all round about you, without you, and within you.

The silence of the world of nature, the silence of self-scrutiny, the silence of communion with God. You will never grow a soul, you will never fashion a character, unless, even in this busy age, you learn to be still, to cultivate the solitudes, and to know that God is now and evermore your God.

THE TRUE MENTAL HYGIENE.

Rev. J. Edgar Park.

There is being played at the present time in Moscow in Russia one of the most modern of Russian plays. As the curtain rises you see on the stage great ribs running horizontally at the back of the stage, and vertically down the center another great white rib or column, on the center of which a silver cord flashes and gleams, which runs up into great convolutions that make the top of the stage. You wonder what in the world this scene is, until the actors come on the stage, and you find that you are looking at the spinal column of a man, with the brain above and the ribs back of it. The nervous system of the man is the background of the play, and the actors are his feelings and his fears and his imaginations and his thoughts and his desires as they move in and out of that nervous system.

Now the trouble with the world, the reason why so few of us really are truly joyful, is pictured in that Russian stage. It is not what happens to us; it is what happens in us. It is that while we have a certain knowledge of bodily hygiene, and know how to keep our bodies healthy, we are practically ignorant of how to keep our minds healthy. We get into wrong mental habits. We look at life from the wrong point of view. We are unhappy, gloomy, miserable, because we do not know the laws that govern the minds which we possess.

When sometimes the devil tries to persuade me that the reason I am gloomy or unhappy is because of some outer event that has happened to me or may happen to me, I like to remember that Solomon had all his heart's desire, that it took chapters of the Bible to give a catalog of all his possessions, and yet when it came to summing up his life, he summed it up by saying: "All is vanity and vexation of spirit." And I like to compare him with Paul, who had nothing except shipwrecks, and scourgings, starving and cold, responsibility and anxiety over the churches, and yet who when his time came to go was able to say: "I have fought a good fight, I have finished my course, I have kept my faith: henceforth there is laid up for me a crown of righteousness." That persuades me that happiness in life depends not upon what happens to you but what happens in you; that happiness in life is due to a knowledge of how to run your own inner life, how to keep the actors on the stage, your Russian stage, from misbehaving, and how to keep them living in accord with the everlasting principles of human nature.

You may say that Paul was happier than Solomon because Paul was converted and Solomon was not; and there is a lot of truth in that. You will find that the people who are happiest are not the people whose lives have run along on an easy road right through the years, but they are the people the crust of whose self-complacency has been broken up rudely by some great experience once or twice in life. The people who have the easy time and who go on in a humdrum, easy, ample manner through life never get anything out of it. It is the people who all the time are being shipwrecked and having to stand the famine and cold and desolation of real experiences that understand happiness. Conversion is a breaking up of the crust of self-complacency in the soul, the making it feel, "I must do my utmost and gain a power greater than mine own if I am to make anything of life at all."

And Paul did not have everything he wanted, whereas Solomon had. There again is a great comfort to us all. One essential of happiness is that there should be still something you want with all your soul that you haven't got.

So I want to speak a little about the true mental hygiene, the principles by which we must govern our inner lives.

Self-Knowledge.

Now you may talk as long as you like a lot of romantic material about everybody doing their best and everybody living up to the light they have, but the fact is, if you do not know yourself no amount of good motives and desires to do right will help

* Delivered at the Northfield Young Women's Conference, July 1920.

you very much in life. A good fool will often do far more harm than a really bad intelligent person. The first thing that you must do if you want to make the most of your life is to know yourself.

I would like to introduce you now to yourself. It is a strange fact, but the only person who has never seen you is you. Even in the looking-glass you get a distorted view. You are the only person who has never seen yourself, and the first step in true mental health is to know yourself, to study yourself. I will therefore introduce you to yourself. I would like you to become acquainted with the person who is a distinct idea of God, distinct from everybody else in the world, who has possibilities in her of doing something else better than anybody else around can do it. God has not time to make nobodies. I would like to introduce you to a person who has absolutely infinite possibilities of growth, intellectual and moral. There are depths of power and tenderness in you that you suspect not at all.

You have seen in New England a habit that prevails in the country districts,—they pull the shades down in the best parlor, and keep the front door closed, and everybody goes in by the back door. That describes your life exactly. All the best part of your life has the shades pulled down, and is unoccupied. You are not even living in the kitchen,—you are living in the cellar, and all the beautiful palace of your life is still unoccupied, is still undreamed of by you.

I want to emphasize what I said yesterday, that the great trouble with most people is that they think they have a settled amount of nervous energy and intelligence and power, and when they have used that settled amount, their personality is exhausted, there is no more. They think that they have only so much strength, so much nervous energy, so much imagination, so much sympathy, and when that is done their supply is exhausted. It is not true. What is true is that each one of us is linked with a wholly inexhaustible supply of nervous energy and sympathy and strength and power. In a psychological experiment station in England, a week or two ago, the professor took two men and gave them one of those instruments that tests the power of your grip, and he told both of them to put forth all their strength and get the maximum grip that they could, and they averaged a total that amounted to 101. He then put them into a slight hypnotic trance, and said to them: "You can both beat that. You men are not going to keep down to 101; you can go away above that." He let them try again, and they registered an average of 142. Now what made the difference? They had the same strength the first time that they had the second. The hypnotic part of it was merely a short cut to making a vivid suggestion to the men's minds. What made the difference? Was it will? No, it was not will. The first time they put forth all the will they possessed, and they could not get it higher than they did. What was it made the difference? The difference was that the second time they had by suggestion an enthusiasm and faith added to their will. Eliminate the hypnotic part of it and try yourself to jump the highest that you possibly can, and register the height; then let a wild bull rush after you, and see how high you will jump. You will jump a good deal higher. Why? Because enthusiasm is added to your will!

The point I want to make clear in introducing you to yourself is that you are not a person of limited powers, but you are a person of unlimited powers; that you are living in the cellar of a wonderful palace; that the utmost will that you can exert cannot get you up those cellar stairs, even into the kitchen; that you must get an enthusiasm which will bring you up before you know it, and make you use a part of the great possibilities that you possess.

Now the whole tendency of life is the other way. Everybody emphasizes their limitations. You have got into the habit already, I am perfectly sure. Just as soon as anyone goes to school, the thing begins. Everybody emphasizes limitations,—that you must be tired, that you must not work so hard and spoil your health, that you must not do this and that, that here are your limitations and you cannot exceed them.

It has been my privilege in the last ten days to officiate at quite a number of weddings, and at almost every one of those weddings, after the ceremony, at the wed-

ding breakfast or some such time, some old croaker with a cracked voice would get off the same old wheeze, and say to the bride or the groom:

"Well, be happy! This is the happiest time of your life."

Now what is the effect of that? It is giving a wholly false suggestion, that now they have reached the apex of human happiness. Why, they are still in the cellar! They do not yet know the meaning of love in its true sense, as they will know it when their hair is turning white and the long companionship of the years is behind them. No; tell them rather, "The little mountain brook of love that you know now will soon be lost in the river of love that is to overflow the years before you!"

One has only to see what happens when one of us small souls meets a great soul in the way of life, to know that we can be made new and our souls can be recreated for us, and we can become intellectually and morally and in the whole round of personality new creatures, bigger and better than we or our friends ever dreamed.

The first great principle of mental hygiene is to recognize you are a channel and not a reservoir, that the everlasting powers of humanity are all kept in a common reservoir which is called God, and that you are entitled to just as much of the powers of God as you can tap by your enthusiastic devotion to some great cause.

Reality.

The second thing I want to say about mental hygiene is that all unhappiness in life is due to the fruitless attempt to live in an unreal world; that the only key to happiness is to live in the real world; that whenever you find a person disgruntled, discontented and unhappy, that person is endeavoring to live in an unreal world and is scared to go out into the light of open day and live in God's reality.

That, again, is a habit which you already have got into. Everybody gets into it at school, the habit of dodging reality. You see a number of small boys go out to play a game with another team, and in the evening they return, and at a distance you perceive that they have not won the game. What does your boy come into the house and say? Does he say: "Well, they beat us. They were better players than we were. We had better get to work and practise a lot more than we have"? Generally not. You never heard a typical, uncivilized boy say such a thing. No. They say: "The umpire wasn't fair. The other side cheated. The umpire doesn't know anything about the game."

It is the beginning of the fatal attempt to dodge reality, somehow to get around unpleasant facts instead of facing them. It is the attempt to live in an unreal world. And if your boy is really morbid-minded he will refuse to play that team again in order that he may enjoy living in his unreal world, believing that his team are better players than they are.

If you could only stop yourself in time, and not allow yourself to erect defensive armor around you to prevent any unpleasant fact from troubling you! If you are not popular, do not put it down to the snobbishness and exclusiveness and conceit of others; face the unpleasant fact out. If you do not succeed in a certain line of activity, do not put it down to the unfairness of the world; face the unpleasant fact out, and know why. Be geared on to reality. If you are, you will always be happy, because happiness is the blood that flows in the veins of God; and if you are part of God and His universe, geared on to His universe, you cannot prevent His blood of joy from flowing in your veins.

Remember Don Quixote, how he made of cardboard a shining armor for himself, and then desiring to test it, he put it up against a chair in his room, and taking his sword he went and hacked at it mightily, and cut it all up into shreds. He was troubled by the experience, and went and made of more cardboard an exactly similar set of armor. And then Cervantes said: "But this time he did not test it with his sword, but pronounced it to be the most perfect and impregnable piece of armor in existence." That is the temptation of life, to forget that you must live in the real world. How many men and women there are who have wrecked their lives because early in life they have allowed the tendrils and mists of temperament and a whole host of vague ideas and defensive armors to come between them and the facing out of the real facts of the real world outside of them!

An Impersonal Aim.

The third great principle of mental hygiene is that you cannot be happy unless you have an impersonal aim in life.

Have as many personal aims as possible. You ought to try to be attractive, to have friends, to be popular, to succeed. But make none of them supreme. Have always as supreme an impersonal aim, the attempt to do something that does not have yourself in it.

Oh, you know how many of the most splendid people ruin all their good deeds because their picture, their ideal is always themselves doing the thing! They have a splendid ideal politically, in international affairs, in social affairs, in business affairs. It is a wonderful ideal, but it is always themselves doing it. It is not that it should be done; it is that I should do it. That is the ruination of lives as far as happiness goes. That leads you ultimately to deem your fellow men as unresponsive and unthankful. Have an impersonal aim.

I was playing golf in South Carolina a while ago with two other men, one of whom I did not know. Just as we were going out on the links the man I did know dropped behind the other fellow a moment, and he said to me in a low voice: "Let him win." It was the only thing to do in playing with this other man, to let him win. And that is true of so many people we work with in the world; they must always be in the limelight, because their supreme aim is a personal one. Now half the fun of life is having an impersonal aim as supreme.

The old school that I went to in Great Britain had been established for a great many hundreds of years, so long that a great many bad customs had got into it. They had been going on for so many hundreds of years that they could not be stopped by any human being now. One of these customs was that every boy in the school before he left the school must carve his name upon the desk. It was not supposed to be proper to creep in at any time when a class was not meeting, and carve your name on the desk; you must carve your name on the desk during a recitation, and not be caught by the master doing it. I remember the joy with which I carved my name on a desk during a recitation in mathematics, right beside the names of boys who had carved their names there a hundred or a hundred and fifty years before me.

That is my advice to you as you start off on your way in life. Carve your name somewhere on this old planet before you leave. Carve it good and deep, your own initials, your personality, what God meant you to be, the fine idea He had when He said, "Another soul shall be," and brought you into existence.

I think of two men who carved their names on this planet. One has got a great triangular mound out in Egypt that can be seen for miles and miles and miles, the great pyramid towering to the skies, desolate and dark; and all around it as far as the eye can see, the desert, hopeless, dull, uninteresting and fruitless. And then I think of two graves on yonder mound, and the monument to those who lie there is not the stone in the gravestones, nor is it the material in the buildings that are placed around, in which thousands of young people get an education and new ideals in life; the real monument is in the lives of tens of thousands of young people, scattered throughout the length and breadth of the world, who around Round Top have received the impress of the man who carved his name deep on this old planet in Northfield.

Before you die carve your name somewhere,—in a family where there will be such a democratic and joyful and clean spirit that your sons in life hereafter will say what I heard a Boston doctor say at a medical convention the other day. They had been discussing how to keep young men clean and moral in life, and telling all about giving them information and so on; and he got up and said:

"I never got any information when I was young, but I had a mother, and we seven boys went out from the home with an image in our souls of that mother, and together with that image nothing unclean or evil could stay in our imaginations long."

Carve your name in a community. I have just been giving a number of lectures to teachers and ministers from the far rural districts in one of our states. One of them got up to speak, and he said: "It is far harder to lead a decent life in a village

like mine, seventeen miles from the railroad, than it is in the worst part of a big city. The monotony tends to vice." Carve your name in a village where you go to live, and where you bring the great resources of variety and interest and of nature itself into the life of people who live humdrum, monotonous lives filled with temptation. Be the light of some village life.

Carve your name in a school somewhere. I remember my old teacher in Edinburgh, Scotland, how we students used to sit at the desk taking down every word he said, and about the middle of the lecture the old man would raise his hands, and forget himself, and pour his heart out to us in such eloquence that every pencil in the room dropped, and we sat as if spellbound. And at the close of the lecture the old fellow would toddle to the door, and there was a silence as of death until he got just to the door, when the whole room burst into a thunder of applause; and with a smile he turned around and nodded to us, and went his way. Carve your name in a school where you will be a personality that the boys and the girls will talk of lovingly in years to come as they remember the days of their youth.

Carve your name in a business where there will be the new democratic ideas, and where people will work together with those who manage the business as one family for one thing and one ideal.

And lastly, take a souvenir out of this planet when you go. At death takes place the greatest sum in subtraction that the world knows of. From a person take his body and take his status, and is anything left? It is too often zero. Do not let it be so with you. The only thing you can take from this world is character. Take out of this world the character of true service, welded and forged perhaps in baths of tears and in the flame of triumph over disappointment, a character true and clean and noble, and at last with that you will come to the Holy City, redeemed. You have heard of the man who arrived in it and wanted to see God. And so, hardly pausing at the door where one stopped him and took his sandals off and washed his feet, he sped on through the gates and up the streets of the golden city, ever seeking the great white throne that he might have a vision of the eternal God. As he went on and on he came to no white throne. At last pausing he said to one of the shining ones:

"I seek the great white throne, to throw myself before my Maker. Where is God?"

And the angel said: "Didst thou not notice that servant who washed thy feet and tenderly bathed them at the door as thou camest in? That was God."

And then looking up, all around the battlements of the holy city he saw these words, "I am among you as he that serveth." In that spirit you shall both carve your name in this old planet before you go and take up the very spirit of God Himself, the spirit of service, into the new and better world; and death itself will be for you a glorious surprise.

THE ETERNAL GOD THY REFUGE.*

Rev. J. Stuart Holden, D. D.

Surely no words could be more appropriate and more highly charged with significance to those of us who have been spending these days of vision and fellowship together, as we turn to the valley of duty. The reassurance is like the music of the gospel itself. The eternal God, who fainteth not, neither is weary, the eternal God is thy refuge, and underneath thee are the everlasting arms.

You will recall these words as being part of Moses's prophetic blessing of the people of Israel when he was about to leave them. His powers of vision, quickened by the circumstances which made that farewell inevitable, enabled him to see that ahead of the people whom he had led out of Egypt to the borders of the land of promise there

* Delivered at the Northfield General Conference, August 1920.

lay critical experiences; days of difficulty and conflict; days when their courage would be strained to the utmost, and their faith tested almost beyond endurance; days when they would need to be able to find the easy access into that great refuge which he had proved for himself. He knows the future will hold experiences for them which can only be met and understood by some such reinforcement of God's grace as these words proclaim. And so out of his true leader's heart, his heart of love and longing for the people to whom he has been as a father and in the place of God in all these years, he prays and proclaims this faithful word. He says they are bound to have days full of critical issues; foes abound; hostilities are certain; life will be too big and too boisterous for them to stand up to unaided. But if they have a certain sanctuary they will be saved from panic and all that overtakes men who are panic-stricken. He says that if they have a support, such a support as is expressed by the upholding and everlasting arms, not merely for the occasional crises in which they shall find God as a refuge, but day in and day out for the ordinary strain of life, if they could have unbroken and instinctive consciousness of God's supporting strength, then life would be girded with power for all the tasks it brings. And so he prays for them, and proclaims this word of the faithful God: "The eternal God is thy refuge." Let the day be never so critical, let the battle be never so sore, let the foe press never so closely, the eternal God is thy refuge, and underneath are the everlasting arms.

Moses sees that the need which is inevitable is already provided for in the sufficient grace of God, and he sees it because he interprets in the light of his own experience the dealings of God with the people of whom he has been the leader. Moses had a hard life, a life of ups and downs, a life of constant test, a life in which he has made discoveries about himself and discoveries about the people which have simply driven him to God. This evangel which he preaches to them has been distilled out of his own experience. He is telling them what he has found of God. The most precious thing he can bequeath to them is that knowledge, which is without any "if," or "perhaps," or "peradventure," and is undimmed by any shadow of doubt or uncertainty. "The eternal God is thy refuge." He has drunk from secret sources, to which he now leads his people ere he leaves them.

The obvious blanks in this declaration of his have been filled up for you and me by our Lord Christ, so that in the light of all He has proclaimed of God, and of life, this word becomes a parable of life, and a very benediction; for He declares that the God who is the refuge of His people is all fatherliness and all faithfulness, and that we may trust Him.

Now in the simplest way let us think of these two figures under which Moses declares God, which will stand us in good stead in the days ahead.

Thy Refuge.

A little later, when they crossed the Jordan and settled in the land, it was part of the ordinance of God to have six cities placed in the land available to men who needed a sanctuary in every part of the kingdom, cities of refuge, where the man who had unwittingly taken human life and was pursued by the avenger of blood could find ready welcome and safe protection until such time as his case was judged by those competent to pass judgment upon it. Laying hold of that figure, the writer of the epistle to the Hebrews designates all believers in God through Christ as men who have fled to Him for refuge. Thus in the conviction and conception of the writer to the Hebrews he differentiates the believer from the unbeliever, differentiates the child of God from the one who knows Him not as father. He has found in Him a refuge, and in the light of that conception and in the light of that illustration afforded by the ordinance of God, into which I do not wish to enter tonight, let us think what it means as we leave Northfield to have God as our refuge.

Of course we know it in theory. We accept it as a matter of faith, but we need to reduce our faith to experience; for, as I ventured to say to you the other day, a man's faith is not that which he holds, but that which holds him; a man's faith is not that body of truth which he believes, giving mental assent to it, but that to which he commits himself finally and irrevocably. The eternal God is that refuge. That is

something more than a mere poetic conception of the overshadowing mercy of God. It is more than an article of faith. It is an experience attainable by every one of us, positively transforming in its power. We need a refuge, and you will need that refuge never so much as since your faith has been quickened, your hopes lifted, here at Northfield.

We need a refuge, first, from the fierce accusations of our own conscience, rather than from foes in the merely conventional sense of that term.

While every one of us meets with a certain amount of opposition in the pursuit of our ideals, it would be mere affectation to suggest that any of us lives so worthily, so far above the common level of life as to call upon us the fierce hostility of the foes of God and of His truth. Very few of us today are persecuted for righteousness' sake. Very few of us live so closely to Christ and in such undisguised loyalty to Him as to draw upon us in any measure the enemy's fire. The foes which harass us most are foes in our own heart, the fierce accusations of our conscience when its reckonings bring remorse upon us; when on the heels of our sins, our transgressions, our weak yieldings to the seductive temptations of the enemy, the consequences pursue us and are ever hard at hand; when the fruits of our thoughts have to be gathered by our own fingers, and eaten with our teeth; when our lives are hunted and haunted with shame and remorse; when repentance, if we can only attain to its purity and disinterestedness, seems to be the only befitting mood and temper of our souls; then it is, with the instinct to hide, that we need to lay this word to heart,—the eternal God is thy refuge. For who has not known that instinct to hide which is ever keen in the one who consciously feels sure of the glory of God? Like the little child, who, without a word from the mother, realizes that what she has done has brought a cloud between her young heart and the mother's love, and runs away and hides in the clothes-press from the mother, when of course the highest wisdom would be that she should run to the mother, and confess it all, and have it all kissed away. We must deal with that great truth of God as the child may well deal with the mother's love. We do not need a refuge from God; our refuge is in God. Come to Him; to the great facts of His mercy and His pardon; to His august but suffering holiness; to His perfect understanding and fairness of judgment; to His blood covenant, and to all that is expressed in the word father! Ah, friends, in the dark hours which will inevitably come upon us as we seek to realize the ideals which are too high for us unaided, we will need this word, and may God make it rich and true to us in the moment of our need!

But we need also a refuge from the fierce storms of temptation which are bound to beat upon us from without.

I do not mean temptations of the vulgar sort,—temptations to gross sin, temptations to carnality, temptations to that which even the law of society condemns,—we may have these, but they are not the great temptations of life; but rather, temptations to doubt God because we do not understand Him, temptations to doubt God because we cannot see what He is doing, temptations to doubt God because His ways are past our understanding, and perplex our poor vexed minds. As there are poison vapors which ascend from low, swampy, marshy ground, so there are vapors, miasma, mists of doubt, which rise from the low country of life; when what we see perplexes us because we do not understand it, and we ask, Does God care about us at all? Does God even know what is happening in life? Is God at all concerned that things are as they are in the world, and that His children have to live as we are living, and have to contend with circumstances against which we have to contend?

For instance, the world is today in a chaos of disorder. The war has left us a legacy in which peace is conspicuously absent. Things which were to be stabilized by the war, in the judgment of many are simply shattered. Peoples that were to have been reconciled and made one are more suspicious of each other than they ever were. The conditions of life which were to have been made easy, or at any rate easier, for all classes, are infinitely harder for everyone. Freedom which was to have come in the wake of victory, we have been

disillusioned about it. It is altogether a disappointment. We are more in bondage than we ever were. Religion and truth and morality, which were to flourish out of the earth as a result of the great conflict, are very hard to find in individual and social and national and international life today. And it is making it very hard for the one who believes in God and in Christ, for the one who believes in the coming of the kingdom of God, it all makes it very hard to see where God has been in the whole thing, to realize what God has been at in these years. And unless, in view of these things and their personal significance to our own lives into which I need not attempt to enter, unless in the midst of these temptations, beyond all these things, we have a refuge, we are simply undone, we are simply strengthless, we are simply silenced in our faith and its confession.

I want to say to you, when these temptations come to you, as they will, do not argue even with yourself about God. Do not ask, Is human effort therefore utterly futile? Do not ask, Has God left us alone to fight a battle that is a losing one? Do not ask, Is the so-called spiritual interpretation of life a ghastly mistake? But rather remember that God is over all, and that it is God's world and not ours we are living in. The forces of evil are first of all arrayed against Him, and only in a very secondary degree against us. But rather than argue about Him with yourself, go to Him and enter into relationship with Him about yourself; win through to reality by sincerity; take refuge above the fogs where the sun shines, and live in the genial and quickening breath of His presence, and open the whole of your nature to the enlivening touch of His life. In other words, make God your refuge by going back, and let your memory reinforce faith, going back to the green hill, and the open tomb, and the mount where the angel guards are to direct your faith upward and onward to the great consummation of His victory. The mischief with most of us today is, we admit far too little of God into life, and hence we are living in the contracted spaces of time where the air is exhausted and poisoned, and we forsake the hills of God where the winds of heaven blow. We are the victims of anxious fevers, and high temperatures, and wasted powers, when all the time there is security for us in the very hand of God, our Father. He is love; in Him is no carelessness. He is light; in Him is no darkness at all. He is constancy; with Him there is no shadow that is caused by turning, by change. He is spirit; in Him there is no distance even from our most distant moods. Oh, take this word, you who will be tempted,—and who amongst us has not been tempted in these days when questions are in the very air we breathe! Take Him as your refuge from the storms of temptation, which, if they fall upon you unsheltered, will wreck and ruin the whole edifice of your faith!

Once again, we shall need a refuge from ourselves, that is, from the instability of our purposes, our faith, our desires and energies; for our deepest disappointments and our profoundest discoveries are, and will be, in ourselves.

Under the strain of such temptations as I have suggested, and a great deal more that I need not suggest, temptations coming decked out in no startling garments, we make the humiliating discovery of our own weakness; and it is just as well we should. And we who think we stand should have cause to take heed lest we fall. It is just as well that we should rejoice with fear and trembling. It is just as well we should learn that not one of us is stronger than our weakest part, not one of us is securer than our most vulnerable front; and in our endless struggles after emancipation, in our endless endeavors to get free from the things we find in our nature, of its capacities we never dreamed of until we were put to the test, our hearts cry out in weariness and disappointment for some refuge from the passion, the perfidy, the pride, the prejudice we discover here; the shrinking fearfulness, and the overbold presumption that we find within ourselves; the isolating suspicions and the jealous rivalries that we find within us; the sympathy with sin and with evil unmentionable; the longings for the world and the prizes and toys of the world, which can only be ours at such a price; the uncertainty of care for the things of God; all of which go together to make up that baffling and perplexing thing we call personality. And the day comes when

we say: "Oh that I could get away from myself! Oh that I had a lodging in the wilderness! Oh that I had the wings of a dove, that I could get away from the whole business!" Well, so you can! But if you take the wings of a dove, you will take yourself into the wilderness, and it will be tenfold more wilderness than it was before. There is a refuge, and that refuge is in God. There, in the hour when I most fully and startlingly discover myself, I may betake me to the secret place and find I am perfectly understood in Him, and that the ultimate meaning and secret of personality is with God who made me and redeemed me.

Only, this refuge, if it is to satisfy the need of my heart, my whole life, must be also a refuge which recreates. It is not merely a refuge in which I am soothed and sent out to do better next time. There is no satisfaction of heart and deep, longing, insurgent instinct, merely to be soothed like a child that needs to be petted. True peace is only possible by the sure exercise of some real transforming power. The eternal God is thy refuge in this respect. If I can get into an atmosphere where the sunshine and the ozone are moral curatives, where the briny breezes fan strength into wasted and debilitated faculties, where every influence combines to work the moral miracle of a new creation, a new man, my heart will find its anchoring ground, and my life will be regulated and adjusted to the high ideals that I have learned here; and blessed be God, this is His gospel, if I understand it, that He in whom we hope can deal at the very root, at the very source, with our disorders of uncertainty, and make us new creatures in Christ Jesus!

When the scientific discoveries of this age come to be written up and finally classified, perhaps the one of greatest value will be the simple transmutation of the products known as coal-tar into dyes and perfumes and drugs. That by-product of the manufacture of coal gas, which up to a few years ago was regarded as of little value commercially, is, by the transmuting touch of science and the wave of the wand of the modern chemist over it, transmuted into drugs for the healing of bodily ills, into dyes of wonderful beauty and color. All of which is but a picture of what Christ our God, God through and in Christ, can do and will do to those who seek refuge from themselves in Him.

And so, as we realize these threatenings and hauntings of conscience, in the days when temptation sweeps us almost off our feet, when we realize the plague of our own hearts, and the baffling mystery of our own personalities, and the eternal conflict between our desires and our tendencies, we cry: "Hide me, O my Saviour, hide!" And the answer comes: "Your life is hid with Christ in God." The eternal God then is your refuge as you leave Northfield.

The Everlasting Arms.

And yet once again: underneath thee are the everlasting arms. If God is our refuge in regard to the critical, the occasional needs of our souls, the everlasting arms beneath us anticipate the ordinary and commonest stresses of life, and give us an assurance as we go out that our tasks and our strength are divinely proportioned, and we need not fail at duty, and we need not tremble at the challenge of obligation. Underneath are the everlasting arms, so that all the weight of life is on Him. Our being as well as our burdens are borne by mighty strength.

Try to sound the depth of your own self-despair. Oh, who has not tried that and found it a bottomless abyss! And yet lower still are the everlasting arms of God's love, deeper than our own self-despair and self-trust, lower than we can ever sink in our own esteem, in that of our fellows and our God. Lower still than the lowest depth to which nature is capable of falling are the everlasting arms of His grace and love. Oh, you may stumble,—perhaps you will,—you may stumble, and become light-headed, and miss your step, and fall! I want you to realize,—and O God, make this true to us all!—that you will fall into the kindly arms of the Father who understands everything, and into the strength in which that union makes it possible for every one of us to go forth not only for the purpose of doing His will, but with the daily confidence that our endeavors supplemented by His grace, that our purposes filled full of life by His strength, have not altogether failed and missed the mark. We may walk, as is the prayer of the New Testament, so

as to please Him, and be daily kept by the power of God through faith unto salvation.

Underneath thee are the everlasting arms. Everlasting, everlasting! Here is our defence against the very defencelessness of life. Project the present into the future, and the future into the eternal, and when you are mystified as to the extent of life, and lost in the vastness of it all, take Paul's measuring rod and try to measure the length, the depth, the breadth and the height of the love of God expressed by the everlasting arms beneath His children. "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus." Oh, what fuller assurance need we who have put our trembling hands into His? What fuller assurance need we who have silently recorded our vows, and covenanted with Him in these days of such blessing? What further assurance need we than this gracious and eternal word upon which God pledges Himself, as we go to face the clatter and whirl of life?

Thy Strength.

We can go back to the weakness, to the hidden sorrow, to the home where things are not as they should be and as we would like to have them, to duty, to opposition, to our family, to business. We can go back to make our contribution to the work of our church and of the kingdom of God in the world, for He that sent us is with us. Underneath are the everlasting arms.

Some years ago in my country one of our most famous Christian soldiers was sent out literally at three hours' notice to the Sudan, there to face the wild hordes of the Mahdi and reduce the turbulent land to order. He went out unarmed, save for a walking stick. He went out with no equipment but a small handbag. He went out to the most difficult task which has ever been committed to a single man, a man single-handed, a general without staff and supporters. And he said to a friend as the train was pulling out of Charing Cross Station, London, to catch the express to Marseilles and Alexandria and the heart of the Sudan, General Gordon said to the friend who saw him off and who was commiserating with him on the greatness of the task committed to him:

"These tasks sit on me as lightly as a feather. They are just the same kind of weights as wings are to a bird, for the eternal God is my refuge, and underneath me are the everlasting arms."

He went out to die, and yet such an one never dies. He is more alive today in his influence upon lives brought into touch with the mere record of his life, than he ever was.

My friends, remember this, that your weights, your burdens, may be as wings; that your difficulties may be as guides into the secret place; that the compulsions of life may be for you the richest blessings that time and life and heaven can give you, if they lead you to the holy hill and to the dwelling place of the Lord Most High. The arms around the prodigal for his welcome are never withdrawn. That protective assurance is yours and mine for ever and ever, and oh that our lives, and not merely our lips, might make the response of the psalmist to this great and wondrous evangel: "God is our refuge, God is my refuge and strength, a very present help. Therefore will we not fear!"

In that spirit as we go, life shall not only be made new for us, but the light of life shall stream from our lives to give light to them that sit in darkness and in the shadow of death.

Next Month.

Fortieth Anniversary of Mount Hermon School number.

Personal Reminiscences of D. L. Moody, by Dr. Henry F. Cutler.

Some Prominent Hermonites, by L. Lorimer Drury.

Mount Hermon's Origin and Growth, by Professor Stephen Stark.

Dr. Cutler's Principalship of Thirty Years, by Colonel Harry F. Abells.

What of the Future? by W. R. Moody.

Christ's Hatred of Sham, by Rev. J. East Harrison.

"Life of A. B. Simpson." Review.

Earthly Treasures, by Rev. J. Stuart Holden, D. D.

SUCCESS IN THE OPEN AIR.

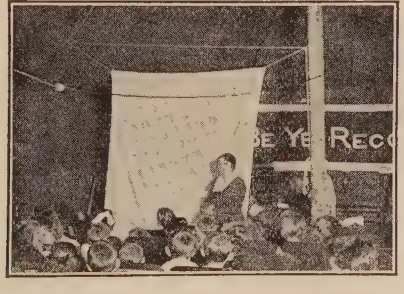
Arturo De Albargo stood in a group of Italians on a corner lot in New York City, listening to a gospel message. An English church in the neighborhood, discovering that Italians were moving into the section rapidly, asked the Evangelistic Committee of New York City what could be done to reach the newcomers. The answer was street corner and vacant lot meetings that summer.

Dr. Arthur J. Smith, the general secretary, singled De Albargo out of the throng, not that he was any different from the others, but that he betokened deep interest. Dr. Smith persuaded the man to accept Christ, and then to study for the ministry.

Out of the open air work an Italian church resulted, and Arturo De Albargo was its first missionary. After his graduation from school he became pastor of an Italian church in Pennsylvania. But his native land called him, and after the war was over he was invited to the pulpit of a Protestant church in his home town in Italy, where he is serving with great success.

Christianity in Action.

The young lady who is teaching the children in a tent is herself a product of the outdoor work of the Evangelistic Committee of New York City. It is Miss Martha Lustgarten, brought up in the Jewish faith, but marked by the Master for His own, as were two sisters now mission-



aries. She heard the gospel message at a street meeting, and responding gladly, despite the opposition of her parents, soon she heard the call to service and went into training. For several years she has been a children's worker, and has been very successful.

The Gospel in Wall Street.

John McKay, known widely as "The Wall Street Evangelist," was a broker in the "street," his firm handling the Standard Oil account. He became a drunkard, however, and left the firm, and though he was in business for himself he spent more time with John Barleycorn than with his clients, and lost out. He heard a gospel message on the street, which changed his mode of living and brought back family and home. Finding that he had a message to tell, McKay trained in the Moody Bible Institute at Chicago, and began to tell the story. He is in wide demand as an evangelistic speaker, but prefers his old stamping ground as a field of work. Therefore every noon when the weather permits he is to be found at Beaver and New Streets, surrounded by a crowd often numbering 500, preaching fearlessly Jesus Christ, though there are many Jews and Romanists in his audiences. The best of it is that he has gained the respect of everybody, and that men are won to Christ.

Recently in the crowd was a young man, plainly a tough. He spoke to McKay after the meeting, and wanted to know if anything could be done for him. He said he was a race track gambler, and traveled with a gang. Though married and having two children, he had not been supporting them. But he was sick and tired of the life, and before he left McKay, in a nearby office he had knelt and given himself to Christ. He is now a member of the Baptist Temple, in Brooklyn, restored to his family and doing well, and better still, he has won four of his old companions to Christ.

A young man from California introduced himself to McKay after one meeting recently. He had come here on business, got in with a crowd of gamblers in a hotel, and went broke. The hotel put him out. He said he had fallen in love with a girl, but she discovered that he was a gambler and turned him down. Soon after she died. He had killed another gambler, in self-defence. Going to an office in an adjoining building to talk the thing through, the fellow gave up and accepted Christ. Then he declared he was going back to

California if he had to walk, and that he would start life over on a new basis.

A young Spaniard listened daily to the gospel talks without manifesting any interest. He was employed across the street, and usually leaned from the window to listen. One day he came out to the street at the close of the meeting, pulled McKay's sleeve and said:

"You got me today."

So the work goes on, one of the most encouraging elements being that as these men are heard of later it is usually discovered that they have been leading others to Christ. It is no uncommon thing to see fifty or more hands raised in response to a query, "Who will accept Jesus Christ as Saviour, and lead the Christian life?"

Telling Stories to an Audience of Two Thousand Children.

Story-telling on a scale never tried before in the field of religious education was conducted in the street in front of the Jan Hus Neighborhood House on East 74th Street, New York City, during the hot summer months last year. Every Wednesday night, at twilight, the street from side to side was jammed with a crowd that would inspire the soul of any lover of children. Children with eager faces, shop-keepers in their shirt sleeves, and mothers holding their little ones in their arms, formed the main audience, while the walls of the houses on both sides of the street, every window holding a face, formed a sort of gallery.

Music was used as a means of attracting a crowd. A piano was hauled out into the street from the Neighborhood House, and with the aid of a cornet the children were led in the singing of popular songs. After they had this self-expression and had worked off their superfluous energy, they were ready for the second part of the program, which consisted of the stories.

The story-teller stood on a chair in the middle of the street, a position which was insecure at first because of the crowding forward of the eager little ones. When the crowd began to gather and the story-teller mounted his chair, nothing but the picture of chickens running forward for their food can properly describe the situation. In a few moments, however, the crowd became quiet, and two thousand children listened while the story-teller told tales that made them forget for a moment the heat of the day, gave them pictures of heroes, and inspired them with ideals.

The whole neighborhood looked forward to this hour. One Bohemian woman standing in the crowd was heard to say to her husband: "Isn't this great? It just cheers me up and makes me forget all my troubles." The effect on the children was similar. During the week they could be heard talking about the stories and telling them to one another in the doorways, and now and then the point of a story told weeks before was applied to a game or a quarrel.

One of the aims of the enterprize grew out of an unfortunate misunderstanding of our churches that many immigrants bring with them to this country. Certain unhappy experiences that the Czechs have had in Bohemia make them hostile to all churches. It was, therefore, a new experience to many of them when they came to feel that the Jan Hus church really loves their children. As a result, children who had never been allowed to come to the church now come with their parents' consent, and in some cases bring their parents with them.

Another object was to influence the manners of the children, and to help the parents in their efforts to keep the children clean; for the Czechs lay great stress on cleanliness. The point of the story, "The Pig Brother," was keenly appreciated by the parents; it was also appreciated by the children.

One story aimed to further the spirit of coöperation. It was a war incident of a French horse and a captured German horse "pulling together" on an American army cooker, stuck in the mud at Château Thierry. This story so influenced a notorious gang of toughs who had gone so far as to try to break up the story meeting, that they decided to coöperate in the efforts of the House for the children instead of working against it, as had formerly been the case. Several members of this gang surprised the workers of the House by offering to bring and actually bringing from their place of work in a plumbing shop some lead and other materials needed to complete some mechanical toys being made in one of the children's manual classes.

The story-tellers were Albert J. Murphy, director of the Jan Hus Neighborhood House, and Roy A. Welker, a theological student. Neither is a professional story-teller. The stories that proved to be the best adapted to the situation were those with a bit of humor in them and those that contained dramatic situations. The most popular were: "Epaminondas and His Auntie," "The Pig Brother," "The Little Jackal and the Camel," "The Little Jackal and the Alligator," the Joseph stories from the Bible, and Tolstoy's "Where There Is Love There Is God." So well did the Joseph story take that one twelve-year-old boy wrote it out as a play with the help of a Bible, and got his gang to stage it, entirely without adult direction; and this, by the way, was done with remarkable success.—Albert J. Murphy in the "American Church Sunday School Magazine."

"Your brethren that are in the world" (1 Peter 5.9), otherwise translated, Your brotherhood the world over, or your world-wide brotherhood.—H. C. G. Moule.

"WATCHWORD AND TRUTH."

Dr. Robert Cameron, now of Seattle but formerly of Boston, has been obliged by sickness to lay down his editorial labors in connection with "Watchword and Truth."

This monthly magazine, now in its 43rd volume, has lived vigorously up to its motto, "Contend earnestly for the faith which was once for all delivered unto the saints." It has also specialized on teaching regarding future events, and has occupied a field altogether its own. Since being moved to Seattle, Rev. Mark A. Matthews, D. D., has been associated with Dr. Cameron in the editorship.

Accepting the inevitable, Dr. Cameron has asked the RECORD to take over "Watchword and Truth." There is much in common in the two magazines. The latter's "Editorials" and "Watch Tidings" are on the same lines as our "Religious Thought and Activity." The book reviews and Sunday school notes are occupied with the same subjects.

We have acceded to Dr. Cameron's request, and propose to send copies of the RECORD to fill out paid-up subscriptions to "Watchword and Truth." It is of course our hope that subscribers to that magazine will transfer their loyalty and support to the RECORD.

Dr. Cameron will contribute to our pages as strength permits.

We need the Christian sabbath in America. A crippled church could not do its best in spreading religion, and a church without a sabbath is a cripple.—Clarence True Wilson.

A group of tents at the Massachusetts Christian Endeavor Institute at Northfield last year.

OUR BOOK TABLE.

United Study of Foreign Missions.

Three textbooks have been prepared for the united study of foreign missions this year. Different in purpose, they are equally bright in treatment and inspiring in the subjects they cover. All are made more interesting by numerous pictures of people and places the world over.

"The Why and How of Foreign Missions."

Dr. Brown must have been hard put to know what to omit when preparing this shorter textbook on the modern foreign missionary enterprise. It is a revision of the volume prepared in 1908, with such changes as more recent history demands, not only in statistics but in problems and points of view.

The design is to present the motives that prompt to foreign missionary effort, the objects that are sought, the administration adopted, the kind of persons appointed and the work they are doing, the difficulties they encounter and the spirit they manifest, and the changing world conditions caused not only by the religious but by the political, commercial and intellectual movements of our age. Even criticisms of the work are faced and answered. The relation the home church should bear to the work is discussed in the concluding chapter.

There surely would be no complaint of an uninformed church if this volume were as widely studied as it deserves to be.

("The Why and How of Foreign Missions," by Arthur Judson Brown. Missionary Education Movement of the United States and Canada, New York. 202 pages, 9 illustrations.)

"The Kingdom and the Nations."

The pages of this book are packed full of information concerning Japan, Korea, China, India, the Near East, Africa, and Latin America. It is assumed that students are familiar with previous volumes in this series setting forth native religions and customs and needs, also missionary methods and achievements in these lands; hence attention is given to larger political and economic questions that affect the lives and conditions of the peoples. Information and data are up to the minute.

The kingdom of God is regarded as the equivalent of the church. The purpose of the missionary enterprise is to redeem. The opportunity and responsibility of American Christians are specially emphasized. The world needs Christ, and the only way for the world to find Christ is through His messengers.

Our cover picture is the frontispiece of this book.

("The Kingdom and the Nations," by Eric M. North. Central Committee on the United Study of Foreign Missions, West Medford, Mass. 239 pages, 16 illustrations. 50 cents in paper covers; 75 cents in cloth covers.)

"A Noble Army."

The study book for juniors presents in story form the lifework of five great missionaries, together with the story of that remarkable Chinese Christian, General Feng. Robert and Mary Moffatt of Africa, William Carey of India, John G. Paton of the New Hebrides, Mary Reed of the Himalayas, and Dr. George C. Raynolds of Van, are those chosen to convey to young people some idea of the courage and faith and perseverance of missionaries who have pushed out into the sea of heathenism and need.

Naturally only the high spots can be touched upon, but altogether we have a record of adventure and achievement in the name and power of Christ which makes as fascinating reading for anybody as any novel. In fact, the author shows splendid literary ability in the way the stories are told.

If a single remark could influence the lives of men like Livingstone, what results may not be obtained in young lives by the perusal of a book like this!

("A Noble Army," by Ethel Daniels Hubbard. Central Committee on the United Study of Foreign Missions, West Medford, Mass. 114 pages, 19 illustrations. 40 cents in paper covers; 65 cents in cloth covers.)

Sermons.

Every Day Religion, by James E. Freeman. F. H. Revell Co., New York. Frontispiece, 219 pages. $2 net.

Many a sermon that is fit for a newspaper is not suitable for a book. These little sermons by Dr. Freeman were written for publication in the "Minneapolis Tribune." They are admirably suited for such a purpose, and we hardly need the assurance of the publisher that they met with a generous response. They will be found most suggestive and stimulating.

We can commend this volume of little sermons to the busy layman in search of a subject, or to the perplexed pastor who sometimes is at a loss for a theme for a mid-week service. Dr. Freeman is a broad churchman, and that means that he is in touch with everyday men and it also means that he thinks more of Christ than of his particular church. The volume will be found helpful by readers who have most at heart the kingdom of God.—H. P.

Glory of Going On (The), by Elwin Lincoln House. F. H. Revell Co., New York. 256 pages. $1.75.

In this series of addresses Dr. House summons us to a courageous facing of the problems of today. They are pleas for the deepening of our religious life through a more vital faith, nourished by quiet hours spent with God. His subjects are all interesting, and he enriches his treatment of them by quotations and illustrations, and by many flashes of wit. In the last paragraph he sums up his thought by bidding us go back beyond all secondary agencies to Jesus Christ the fountain.—W. L. H.

Lies! by G. A. Studdert Kennedy. George H. Doran Co., New York. 267 pages. $1.50 net.

For pithiness it would be hard to find a volume of sermons equal to this. The reading of only one sermon would convince the reader of that, and enable him to see why the author's spoken word commands as great a following as his written word.

On almost every page is a sentence which demands repeated reading, and stirs reflection. The tenets of democracy are formulated with a terseness that dissipates the vagueness that clings to many of them.—F. L. D.

Bible Themes.

Bible Doctrine of Society in Its Historical Evolution (The), by Charles Ryder Smith. Chas. Scribner's Sons, New York. 400 pages. $4.50.

This book is a part of a thesis presented to the University of London for the degree of doctor of divinity. It contains a very detailed study of the Scriptures of the Old and New Testaments with special reference to its theme.

The title sounds old-fashioned, and the footnotes, consisting chiefly of references to verses of Scripture, look like rows of proof-texts.

It is interesting to carry this impression, made by these external features, into a reading of the book. Very soon it is corrected, as it must give way to the definite acceptance of a "moderate criticism" as the position from which the author moves on his quest for the teaching of the Bible concerning human society. His spirit is of the best. He is neither over-confident nor timid. He strives to preserve his freedom of reason as against any bondage to the critical principles which he accepts. His reverence is true and prevailing. He believes, also, that it is very worth while to find out what he is seeking.

Although the condensation with which the discussion is carried on could scarcely be greater, the style is nevertheless clear and pleasing. It is a decidedly interesting and readable book. The conclusions may sometimes be questionable, but the thoroughness, care and thoughtfulness of which they are the result make them worthy of consideration.

The elaborate indexing and full notes make the book a reference work of exceptional value; especially as there does not appear to be any other, at least in English, covering the same ground.—W. O. S.

Does God Care? by H. D. Kennedy. Christian Alliance Publishing Co., New York. 182 pages.

The book of Esther is here treated in a practical way, using the story as a framework for appropriate gospel teachings. The outline and chapter titles follow the analogy of a day from before dawn to the afterglow, with eclipse and clouds and cyclone and rainbow and mirage and thunderbolt thrown in, as dangers come and go. A fine evangelical spirit animates the book, and God's care is emphasized throughout.

Personality of God (The), by James H. Snowden. Macmillan Co., New York. 148 pages. $1.75.

What is God? To answer that question completely would be impossible for a finite creature. God only knows exhaustively the deity of God. But finite spirits may, partly by the use of reason, and more largely by means of an extra-rational (not contra-rational) faith, working upon the materials of a Biblical revelation, explore in a wonderful if not complete way the being and attributes of the Maker of the world. It is unnecessary, now that Jesus has come, and Matthew and John and Paul have written, to remain content with the vacuity of Herbert Spencer's "Unknowable God." There is, however, another way of putting the question of deity, and that is "WHO is God?" There are many who accept the fact of "God" who have not yet gone on

to the clear recognition of Him as a personal Jehovah. In this book Dr. Snowden, well known for his philosophical insight, sure logic and clear style, writes convincingly of the personality of God, which is the secret of all existence, and the source of all real religious experience.

While this may not be as great a book as Bowne's "Personalism" it is excellent of its kind, and may be heartily commended to the attention of intelligent readers who wish more light as to the kind of a deity in whom to believe. Personality in man is first discussed, the passage from man to God is traced, the witness of both nature and religion to the personality of God is cited, objections to the doctrine are stated and (we consider) answered, the alternatives to this view are adversely criticized, and its significance in the modern world is unfolded. The arguments of the book are in a sense summed up in the concluding chapter, which deals with "The Value of Personality," and, briefly stated, amount to this: Personality is the supreme worth of our human world, the only adequate explanation of the universe, the only worthy view of God, and the only complete satisfaction of our needs.

Difficulties will always attend the philosophic statement of this doctrine, yet such mysteriousness enhances its sublimity, and as Dr. W. N. Clarke has aptly said, "It is incomparably more free from difficulties to believe in an all-embracing mind endowed with goodness than to deny it."

Dr. Snowden has added to his reputation as a very able and modernized Christian apologist by following his helpful volume, "The Spiritual View of the World," by this later study of personality in its divine reach, which will very much enrich the experience of any thoughtful reader, since it will disclose to him new depths of meaning in that confession so often on his lips, "I believe in God!"—C. A. S. D.

Quiet Talks about Life After Death, by S. D. Gordon. F. H. Revell Co., New York. 197 pages. $1.25.

Of the flood of books on this subject which have appeared as a result of the war, this is the only one the reviewer has seen which is based entirely on a careful study of the relevant Scripture passages. It is written in the well-known Gordon style, and of course treats the Bible from the standpoint of its complete inspiration.

In successive chapters we are told what we can certainly know about those who have died "in touch of heart with God," and about the others who have died. There is a very thoughtful chapter on communication with the dead, in which the author reaches this conclusion: "The responses that come through spiritistic experts are never messages from the dead. Some of them are from demons. Some are the unconscious interplay of the subtler mental processes of the two in touch, the inquirer and the expert. And some are simply deliberate skilful deception by the spiritistic expert." The discussion of another chance for salvation after death comes to the orthodox conclusion, but is a vast improvement on older discussions in that it lays stress on the fact that the obstacle is not in the character of God, but in the fact that man ultimately comes to the point where he cannot choose differently from what he has been choosing all along. And the last word in the book is this: "God's love never faileth. It can't. It won't."—E. C. L.

Various Themes.

Billee: The Story of a Little Boy and a Big Bear, by Isabel Hawley Scott. F. H. Revell Co., New York. Illustrated, 196 pages. $1.50.

Angelo, a little lame orphan boy, leaves the poorhouse, and has some experiences, at first pleasant but later painful, while traveling with Piccoli, an Italian with a trained performing bear, Billie. The boy is soon glad enough to go back to his former dingy life with the old folk on the poor farm. But a Mrs. Vee comes to the rescue of the winsome lad, who shows astonishing genius with the violin; and not only is he provided with a home and a mother, but Billee too is not forgotten.

It is a bedtime story for the little ones, having simplicity, pathos and surprises. It inculcates lessons of friendliness and kindness to dumb animals, which will hold the attention and heart of the young.—T. C.

Home With The Open Door (The), An Agency in Missionary Service, by Mary Schauffler Platt. Student Volunteer Movement, New York. 72 pages. 75 cents.

Whatever Mrs. Platt writes is surely practical, sympathetic, and well sustained with facts and illustrations of an unusual sort. It has always a spiritual tone and message, and it is therefore refreshing and stimulating.

Her emphasis in this little volume upon the value of the missionary home in the foreign field as sharing with the church and school and hospital in bringing the gospel message to the hearts of the non-Christian community is one too often forgotten. The wife of the missionary, even when too much occupied with the cares of the daily routine of home-making and housekeeping and with the nurture and training of her own children to take an active part in the work of the mission, yet by her example, her spirit, her silent influence may be doing a large service to the kingdom of God. Hers is indeed the "house with the open door," and eager and curious eyes are watching the manner of life within it. Its orderliness, its simple comfort, its constant good cheer even under difficulties,

its love and mutual ministry, its seasons of prayer, its triumphant faith in hours of sorrow,—what can speak the language of spiritual truth more convincingly than these?

Mrs. Platt would not only bring to the missionary candidates a "revelation" of the meaning of the Christian home as a civilizing and evangelizing agency in non-Christian lands, but a sense of the need of special preparation for this service and many valuable and practical suggestions for the details of that preparation. There is perhaps no profession, no life work, upon which men and women enter with as little preparation as that of home-making. It is less difficult for a bride to overcome this lack of preparation in the home land, surrounded with the countless conveniences and contrivances of our modern life, but on the foreign field, far from home, with very moderate equipment and income, perhaps with no more experienced friend to consult, she may have most taxing emergencies,—a strain upon health and means and character,—which a definite training in the care of the home and its power to be of help to all who come within its "open door" would have prevented. Not all women have the gift of home-making.

It is a wise missionary secretary who says of this book: "Every young candidate, even before he has a wife, should read it and consider carefully before he proposes." How many tragic experiences which have lost to the foreign field some of the noblest and most efficient missionaries have resulted from a wrong choice, or a lack of the right preparation even with the right choice! Missionary marriages need to be "made in heaven," since so much of infinite value to the kingdom depends upon them. Mrs. Platt has done valiant service in sending out the teachings of this little book, and the missionary candidates could not have a better teacher.—L. M. N.

Near Side of the Mexican Question (The), by Jay S. Stowell. George H. Doran Co., New York. 123 pages. $1.50 net.

The near side of the Mexican question is our side. In a readable and direct fashion the author tells us not only of our Mexican neighbors, but of the large number of Mexicans who dwell in our country. Their religion and education and politics, their past and their possibilities, their fanaticism and good sense, present a great question as to what we shall do for their Americanization. It is for us to decide whether we shall give them our worst or our best, and whether we shall be forced by our own neglect and political stupidity to ultimately write them down as a liability instead of an asset. It may be the Mexican's fault that he is ignorant and superstitious, but it is our fault if he remains so for another generation.—H. P.

Psychology of Adolescence (The), by Frederick Tracy. Macmillan Co., New York. 243 pages. $3.

If there be any value in the study of psychology, its significance, for society at least, might be said to be concentrated in the period of adolescence, if that term be properly defined. What is known colloquially as "the teen age" has been studied by many guides of youth, some of them general moralizers, most of them sympathetic interpreters, and a very few trained and expert investigators.

This book, by a professor in the University of Toronto, forms one of the series of Handbooks of Moral and Religious Education edited by Dr. E. Hershey Sneath of Yale. It is sufficiently technical, without being too detailed in treatment or obscure in style,—and not all scientists by any means know how to write clear English. It may be that the author is not acquainted with some of the latest investigations in this subject, as (for example) the suggestive studies of Dr. Porteus of Vineland, N. J., as to brain growth, but he hews near enough to the mark psychologically to convey many useful hints to the parent and teacher as to the experiences of the adolescent, which he thinks of as not a life by itself, but a stage in the total life of man. He well says:

"It is extremely misleading to speak of the growth of a human being in terms that only befit the construction of a factory. Personality is not an artifact, that it should be described after this manner. The child is born, not made. And his development proceeds, not by additions from without, but by unfoldings from within; not by mechanical accretion, but by vital and dynamical self-realization."

Dr. Tracy, with excellent judgment, has made a selection, from a large body of researches, of the leading facts as well as of "the fundamental categories of valuation, as set forth in the philosophy of morals, of religion, and of education." Among the sub-topics treated are the body and mind, instinct and habit, emotion, intellect, will, self-consciousness (and the social order), sex, the appreciation of beauty, and the pedagogy of adolescence. In connection with this last point the latest findings as to the maturing of brain growth, as indicated by the work of Porteus and other first-hand investigators of bio-psychological problems (which may somewhat revise our notions of "when" to do it, in the matter of specific kinds of child instruction), would profitably be considered by any one aspiring to become a scientific educator, or a safe guide to adolescents.

On the whole, Dr. Tracy's book commends itself as well worthy a place alongside recent works on this general subject, and is a welcome addition to the literature of religious pedagogy.—C. A. S. D.

BOOKS RECEIVED.

Arabian Prophet (The): A Life of Mohammed from Chinese and Arabic Sources, translated by Isaac Mason. F. H. Revell Co., New York. 313 pages. $2 net.

Funeral Sermons and Outline Addresses, compiled by Wm. E. Ketcham. George H. Doran Co., New York. 375 pages. $1.50 net.

A comprehensive and discriminating collection of funeral sermon material, which makes a practical addition to the minister's library. In his "Introduction" Dr. Russell H. Conwell says: "In this volume some of the very best messages of consolation by great preachers have been preserved."

I Believe: Sermons on the Apostles' Creed, by C. A. Studdert Kennedy. George H. Doran Co., New York. 316 pages. $1.50 net.

Island of Faith (The), by Margaret Sangster. F. H. Revell Co., New York. 175 pages. $1.25.

Shepherd of the Sea, and Other Sermons (The), by W. L. Watkinson. F. H. Revell Co., New York. 256 pages. $1.75 net.

Shorter Bible (The): The New Testament, translated and arranged by Charles Foster Kent. Charles Scribner's Sons, New York. 622 pages. $2 net.

Unfinished Business of the Presbyterian Church in America, by Fred Eastman. Westminster Press, Philadelphia. 176 pages. 50 and 75 cents.

In the foreword Mr. Speer says, in part: "Mr. Eastman seeks to help Presbyterians to realize what their part is or ought to be in some of the great tasks before the Christian forces in America. He has selected a few of these tasks and presented them in as suggestive a way as possible. He has wisely set forth both the work done and the work still to be done. He has told concrete moving stories of the deeds of men and women, and he has drawn the dark picture of the vast needs still unmet."

Untried Door (The), by Richard Roberts. Womans Press, New York. 174 pages. $1.50 net.

ALSO RECEIVED.

Cards for directing people in Bible reading and for spreading Scripture influence, prepared by Dr. Amos R. Wells are published by Goodenough and Woglom, New York, in a number of varieties. They sell at 20 cents in sets of six cards, and cheaper in quantities.

The Secret of the Cross, by Andrew Murray. Morgan & Scott, London. 67 pages. 1/4.

Thirty-one two-page meditations on different aspects of the cross by a prince of devotional writers. Pocket size.

Socialism and the New Theology, by George W. McPherson. Yonkers Book Co., Yonkers, N. Y. 32 pages. 25 cents.

The kinship of socialism and the new theology is shown in their assumption of evolution and their naturalistic views of God, man and nature. They have the same attitude to Christ and the Bible, and work hand in hand in boring into the colleges and discrediting Christianity.

The Denominational Situation: Shall Our Schools be Investigated? by Rev. Charles Hillman Fountain. 75 pages. Published by the author, Plainfield, N. J. 25 cents.

The family differences within the Northern Baptist denomination that crystallized in the Fundamentals conference immediately preceding the convention at Buffalo last year, and in the appointment of a representative committee of nine to inquire into the loyalty of Northern Baptist schools and seminaries to Jesus Christ and His gospel, and to the historic faith and practice of Baptists, are set forth in this booklet in good spirit and fairness. The differences got into the papers as far back as 1918, when Rev. J. F. Vichert, D. D., dean of Colgate Theological Seminary, suggested an investigation: "All our seminaries would welcome it, I am sure. Let us have the facts." But when the "Watchman-Examiner" opened its pages to declarations by the seminaries, not only Colgate but also Crozer, Chicago, Newton and Rochester shied, and remained silent. Statements were made by Northern (Chicago), Kansas City and Berkeley (Calif.).

Anyone interested in the issue should get this booklet; and it is an issue that concerns in a degree all those denominations which have men of a certain stamp in their seminaries. The committee of nine will report at the Des Moines convention.

Record of Christian Work

A Monthly Review of Religious Thought and Activity, and Bible Expositor.

ALSO REPRESENTATIVE OF NORTHFIELD INTERESTS.

PUBLICATION OFFICES:

BRATTLEBORO, VT. East Northfield, Mass.

Editorial Offices: East Northfield, Mass.

W. R. MOODY, ... Editor.
A. P. FITT, ... Managing Editor.
S. E. WALKER, . . . Business Manager.

Readers are invited to send the managing editor copies of printed matter and suggestions arising out of their local work, embracing topics of sermons and class studies, methods adopted in church and societies,—anything that has proved helpful and is worth passing on.

$2.00 a year. Three years for $5.00.

Postage extra to Canada, 25 cents; to other foreign lands, 50 cents.

Single copies, 20 cents to any address in the world. October, double number, 40 cents.

Any book acknowledged, reviewed, or advertised in this magazine will be forwarded postpaid by the publishers of the RECORD OF CHRISTIAN WORK upon receipt of the advertised price. Remit by check, postal or express order, or by currency. Do not send stamps.

EDITOR'S CORRESPONDENCE.

Dear Mr. Moody:

Herewith I send you names and addresses for the RECORD. I am more than glad to do that much, as I have been a reader of it for near thirty years. I have given many RECORDS away to friends, and sent them thousands of miles from Vermont. I highly recommend the magazine to many I send it to, and wish every home in our land might read and profit by its teachings.—E. C. H., Vermont.

Dear Mr. Moody:

Over three million people in West Shantung, in districts north, west, and south of Tsinanfu, are now starving. Only forty thousand are being helped by the Foreign Relief Society.

In the districts we have examined seventy per cent of the people are without fuel and food. They are eating corncobs, chaff, ground tree bark, dried leaves, sawdust, vegetable refuse (rotten turnip tops, etc., wheeled from Tsinan). Prices are double and treble the normal.

Hundreds of people are daily reaching the last of their supply of corncobs, etc. Slow starvation has been in process for four months. Many died during the cold weather. In many areas, during the next three months, a large majority of the people must have help.

Even large landholders are in difficulty, since there are few purchasers of land, though offered at one-half to one-third its value. For example, Mr. Liu Yu Feng, a deacon of the Presbyterian Church at Dju Sheng Tang, died some months ago. His widow, left with three children, sold thirty of their fifty mu of land for food. This having been eaten up, and unable to find a purchaser for the balance at a reasonable price, she borrowed two hundred diao at seventy-two diao interest a year.

Houses costing two hundred diao and more have been sold for thirty diao and less to buy food. Countless homes have been razed for fuel. Trees, big and little, have been systematically spaded for stay roots.

In the Tsinanfu Presbyterian field only three counties are being reached by the Foreign Relief Society; one county by the American Southern Baptist Mission; and we are endeavoring out of private gifts to reach the neediest of other sections unprovided for.

We understand that most friends are sending gifts to various famine organizations. We would appreciate a share of these gifts.—C. E. Scott, R. A. Torrey, Jr.

If any friends wish to remit through the RECORD in answer to the above appeal from China, the need is still great and we will see that gifts are not delayed.

My dear Mr. Moody:

Two or three days ago I received the handsome bound volume of the RECORD for 1920. It adds another to the splendid row of volumes which, as I told you, have become invaluable to me. They are a regular encyclopedia of religious and Biblical information; a well that never runs dry; a mine of gold that always yields precious returns.—J. G. M., New York.

Dear Sir:

Please accept our sincere thanks and appreciation for the magazine that is being sent to Miss A. Y. T. of this mission station. We read every word from cover to cover, and receive from it constant help and information.—E. J. N., Egypt.

Friends:

I am desirous of distributing evangelical literature in Clinton prison and the tuberculosis hospital connected with it. Can you send a bundle gratis to my address? I will make good use of same. Thank you!—Dr. Fred A. Pitkin, Dannemora, N. Y.

We print this appeal thinking that some friends may be glad to send Dr. Pitkin their copies when read. Or if any friend wishes to have fresh copies sent upon publication, or other appropriate reading matter, we shall be glad to apply to this purpose any funds that are sent in.—Editor.

Dear Mr. Editor:

A line to thank you for the RECORD OF CHRISTIAN WORK, which comes regularly. I enjoy it much.

Some time ago I found a hymn, "Jesus Christ the Same," which I translated into the Hwa Maio tribe language, and it is a great favorite. The people sing it splendidly. I suppose you don't mind my doing such.

The Lord is blessing the work in Yunnan province, both among Chinese and aborigines. What a state China is in! Christians at home need to pray much for the nation.

Why don't men, medical men, offer for China? The China Inland Mission needs twelve earnest young doctors.—A. G. N., China.

Gift Subscription Fund.

Contributions are invited to send this magazine free to missionaries, and in special cases. Many requests reach our office. Any sum, small or large, will be welcome.

15334..$ 1 00	15339..$15 00	15342..$ 3 00
15335.. 3 00	15340.. 50	15343.. 2 50
15336.. 10 00	15341.. 3 00	15344.. 5 00
15337.. 2 00		

Receipts, April 20 to May 20.

Central Africa (Dan Crawford).
15338 .....$ 5 00

India (Pandita Ramabai).
15333 .....$ 1 80

Labrador (Dr. Grenfell).
15338 .....$ 5 00

THOUGHTS FOR THE QUIET HOUR.

(*Learn a Text a Day.*)

JULY, 1921.

FRIDAY, 1st. *He that believeth on the Son hath eternal life. John 3. 36, (R. V.).*

Christian living does not require the sacrifice of present joy for the sake of eternal life. True Christian living makes eternal life a present possession. Petty worries and anxieties cannot vex the Christian; he is superior to them, for he is living "after the power of an endless life."—John T. Faris.

SATURDAY, 2nd. *Workers together with Him. 2 Corinthians 6. 1.*

There is one true joy in life,—being used in a great purpose realized by yourself to be a divine one. Therein alone can man discover the meaning of his life,—by finding his use to God.—Archibald Jamieson.

SUNDAY, 3rd. *In the night His song shall be with me. Psalm 42. 8.*

The loneliness of my soul was meant to drive me to the Friend of my soul. If I walk with God, and talk with God, I can never be utterly desolate. It is the mystic, indwelling Presence that inspires my song. It is the unseen Friend who journeys with me, who relieves the tedium of my way. And so it comes to pass that the soul which is God-possessed never loses its music. In the most wretched and devastating night of loneliness His song shall be with me.—William Gilbert.

MONDAY, 4th. *Of how much sorer punishment . . . . shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? Hebrews 10. 29.*

As every American, whether he realizes it or not, dwells under the ægis of Old Glory, so every soul on the planet dwells under the ægis of redemption, and not to recognize it is to profane it, to treat it with an awful sacrilege.—Henry C. Mabie.

TUESDAY, 5th. *Paul, a servant of Jesus Christ. Romans 1. 1.*

The man who is not the slave of Jesus Christ, as was Paul, can never be master of himself or the world.

WEDNESDAY, 6th. *What I do thou knowest not now; but thou shalt know hereafter. John 13. 7.*

I prayed. God answered me at once,
And richly was I blessed;
Exactly as my heart had hoped
He granted my request.

I prayed. The answer long deferred
Brought not the thing I sought;
He answered better than my plea,
Aye, better than my thought.

I prayed. He gave no answer then,
Nor yet doth answer give;
But calm and confident I wait
His boon superlative.

—Philip B. Strong.

THURSDAY, 7th. *My grace is sufficient for thee: for My strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. 2 Corinthians 12. 9.*

The answer of prayer may be, as it was to Paul, not the removal of the thorn, but instead a growing insight into its meaning and value. The voice of God in our soul may show us, as we look up to Him, that His strength is enough to enable us to bear it.—James Freeman Clarke.

FRIDAY, 8th. *All things, whatsoever ye shall ask in prayer, believing, ye shall receive. Matthew 21. 22.*

Prayer is the great spiritual weapon with which we may all fight. It is not hampered by distance, and it is not limited by age or qualification. It links us to the source of unlimited and absolute power, and though all the forces of evil be arrayed against us, the victory is certainly ours. It is a wonderful privilege which we can never overstep, and which we dare not neglect.—A. R. Hay.

SATURDAY, 9th. *Draw nigh to God, and He will draw nigh to you. James 4. 8.*

Prayer is intimacy with God. It is the child's unembarrassed conversation with his Father.

SUNDAY, 10th. *Prove me . . . . herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it. Malachi 3. 10.*

Before we can have the flood of blessing we must have the prayer that brings the fire of the Lord. Would that we might learn that as one cannot kindle the Lord's fire, neither can one make the Lord's rain! Both come from heaven, and both in answer to believing and importunate prayer.—A. T. Pierson.

MONDAY, 11th. *And the Lord spake unto Moses face to face, as a man speaketh unto his friend. Exodus 33. 11.*

Fellowship with God is the secret of power.

TUESDAY, 12th. *Work not for the meat which perisheth, but for the meat which abideth unto eternal life. John 6. 27, (R. V.).*

Religion must be the great business of our life. We must keep open all the avenues of the soul's approach to God. We must subordinate everything else to the main task of life, the deepening, strengthening and maintaining of our union with our Lord Jesus Christ. And we must jealously watch the growth of character, that outward expression of the inward life, that one possession which will still be ours when the night comes and we can work no more.—C. H. Ridsdale.

WEDNESDAY, 13th. *Inasmuch as ye did it not to one of the least of these, ye did it not to Me. Matthew 25. 45.*

The specter that I am most afraid of at the last is the specter of lost opportunities. The keenest regrets that I feel today are born of neglected duties,—of neglect to do all that I might have done for the sick, the sad, the suffering and the sinning; above all, for the immortal souls that are now beyond my reach.—T. L. Cuyler.

THURSDAY, 14th. *I am filled with comfort, I am exceeding joyful in all our tribulation. 2 Corinthians 7. 4.*

There is a strange possibility of gladness latent in all sorrow. That is why the people who suffer and struggle most are often among those who are most surely happy. Your soul was made for joy, as surely as a harp was made for music. You cannot escape it.—John C. Harris.

FRIDAY, 15th. *The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. Romans 5. 5.*

It was not Paul's love for souls, but it was God's love for souls shed abroad in Paul's heart, that made him the soul-winner that he was. God is no respecter of persons. He will fill you with His love as certainly as He filled Paul, if you are willing and will yield yourself to His fulness.

SATURDAY, 16th. *Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Matthew 18. 3.*

Let us come down from the pedestal if need be, and be little children, that we may begin to be taught the deep things of God.—John R. Mott.

SUNDAY, 17th. *Unto the upright there ariseth light in the darkness. Psalm 112. 4.*

You say you are more disposed to cry "Miserere" than "Hallelujah." Why not both together? With the treble in praise, and heart humiliation for the bass, the melody is pleasant and the harmony good. However, if not together, we must have them alternately; not all singing, not all sighing, but an interchange and balance that we may be neither lifted too high nor cast down too low, which would be the case if we were very comfortable or very sorrowful for a long continuance. But though we change the Saviour changes not. All our concerns are in His hands, and therefore safe.—John Newton.

MONDAY, 18th. *Their works do follow them. Revelation 14. 13.*

To go on cheerfully with a petty round of little duties, little avocations, to smile for the joy of others when the heart is aching,—who does this, his works will follow him. He may not be a hero to the world, but he is one of God's heroes.—Canon Farrar.

TUESDAY, 19th. *Rejoice in the Lord alway: and again I say, Rejoice. Philippians 4. 4.*

Never give way to melancholy! Nothing encroaches more. Fight against it vigorously!

One great remedy is to take short views of life. Why destroy a present happiness by a distant misery, which may never come at all, or you may never live to see? Every substantial grief has twenty shadows, most of them your own making.—Sydney Smith.

WEDNESDAY, 20th. *Oh that God would speak, ... and that He would shew thee the secrets of wisdom! Job 11. 5, 6.*

Grant us the knowledge that we need
To solve the questions of the mind;
Light Thou our candle while we read,
And keep our hearts from going blind;
Enlarge our vision to behold
The wonders Thou hast wrought of old;
Reveal Thyself in every law,
And gild the towers of truth with awe!

—Henry van Dyke.

THURSDAY, 21st. *He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city. Proverbs 16. 32.*

More dear in the sight of God and His angels than any other conquest is the conquest of self, which each man, with the help of heaven, can secure for himself.—A. P. Stanley.

FRIDAY, 22nd. *Keep yourselves from idols. 1 John 5. 21.*

You don't have to go to heathen lands today to find false gods. America is full of them. Whatever you make most of is your god. Whatever you love more than God is your idol. Rich and poor, learned and unlearned, all classes of men and women are guilty of this sin.—D. L. Moody.

SATURDAY, 23rd. *Be still, and know that I am God. Psalm 46. 10.*

All the revelations are the gift of stillness. The lake must be calm if the heavens are to be reflected on its surface.—J. Brierley.

SUNDAY, 24th. *Be not faithless, but believing. John 20. 27.*

Hesitancy casts dishonor upon the Lord. It throws suspicion upon the adequacy of His resources. He has imposed a task for which He has not provided the strength! The mission is appointed, but the needful equipment is withheld! We are ready, but God is lacking! Thus do we sit in judgment upon the Lord, while all the time our apparent prudence is disloyalty, and our seeming wisdom is only the deadliest unbelief.—J. H. Jowett.

MONDAY, 25th. *Arise, go over this Jordan. Joshua 1. 2.*

There is no such thing as impossibility when God says, "Forward, soul; arise, go over this Jordan."—F. B. Meyer.

TUESDAY, 26th. *Lay not up for yourselves treasures upon earth; . . . . but lay up for yourselves treasures in heaven; . . . . for where your treasure is, there will your heart be also. Matthew 6. 19-21.*

Earthly treasure is only laid up as heavenly treasure is laid down. And the inversion is true also; for heavenly treasure can only be acquired as the earthly is renounced. At the heart of all human life is obligatory sacrifice. Its issues are forever determined as individual choice is made of alternative renunciation.—J. Stuart Holden.

WEDNESDAY, 27th. *For unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake. Philippians 1. 29.*

Not everyone can be trusted with suffering. The Master knows who will face the fiery furnace. There were only three Hebrew children out of all the captives; just one Daniel, one Job, one Paul. Notice, it is "GIVEN" to some to suffer. It is the gift of God, to be received with faith and thanksgiving. It is in Christ's behalf and for His sake.

THURSDAY, 28th. *For I am become like a bottle in the smoke; yet do I not forget Thy statutes. Psalm 119. 83.*

Afflictions often make God's commands peculiarly dear. They give a new and blessed meaning to God's sweet promises. All God's true children gloriously learn that Christ will be with them when they are in the smoke of conflict and in the fire of trial.—Robert Stuart MacArthur.

FRIDAY, 29th. *Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee. Isaiah 26. 3.*

The one of whom we think is the one who controls our motives and purposes. If our minds are stayed upon God, if we trust Him, we will ever be kept in perfect peace, and have the power of control as well as the control of power.—John Timothy Stone.

SATURDAY, 30th. *Lord, if . . . . John 11. 12, 21, 32.*

"Lord, if . . . ." So many "ifs" in our poor life
Do spoil Thy work in us, and mar our peace.
Would we but yield our lives to Thee we'd cease
From thinking we know best; and then we'd take
The disappointments—even the mistakes—
As all o'erruled by Thee. The "ifs" would go,
And we should mount on eagles' wings, and know
That Thou hast kept Thy best in store.

—L. M. Warner.

SUNDAY, 31st. *When He cometh into the world, He saith, ... A body hast Thou prepared Me. Hebrews 10. 5.*

This word of Christ must be adopted by each of His followers. Nothing will help us to live in this world, and keep ourselves unspotted, but the Spirit that was in Christ, that looked upon His body as prepared by God for His service; that looks upon our body as prepared by Him, too, that we might offer it to Him. Like Christ, we too have a body in which the Holy Spirit dwells. Like Christ, we too must yield our body with every member, every power, every action, to fulfil His will, to be offered up to Him, to glorify Him.—Andrew Murray.

Christ in You.

There was a young man among the converts who was so earnestly seeking to follow the Lord that he secured the pastor's consent to spend half of his lunch hour with him daily, and under this influence seemed to be gaining strength and overcoming temptations. When informed on one occasion that the pastor would be out of the city for a few days his face fell. Then Mr. Simpson said:

"Will, how would it be, if instead of spending half an hour with you daily I could live in you?"

"Oh, that would be fine," Will replied, "For then I should always think and do and say just what you would!"

"Then why not believe that Jesus Himself lives in you, Will?" said his pastor.

When Mr. Simpson returned, Will did not come as usual at noontime, so he went to see what was the matter. Will greeted him with a happy face, and said:

"Pastor, it works. I shall not need to trouble you now, for I have found that Christ really lives in me."—From "The Life of A. B. Simpson."

INTERNATIONAL SUNDAY SCHOOL LESSONS.

LIFE AND LETTERS OF PAUL.

July 3. The Early Life of Saul.

Acts 21. 39; 22. 3, 28; 2 Timothy 3. 14, 15; Deuteronomy 6. 4-9.

Paul is the most important Christian who has ever lived and worked since our Lord Himself, whether we consider the personality of the man, the magnitude and scope of his labors, the character and contents of his writings, or his effect on posterity. Hence the great profit in studying his life and letters during the next six months.

1. His race (Acts 21. 39; 22. 3).

By descent Paul was a Jew, of the tribe of Benjamin. There is no mention of his father or mother in the Bible: did they cast him off when he became a Christian? The date of his birth is not known; scholars place it anywhere from the date of Christ's birth, B. C. 4, to A. D. 4. His Hebrew name was Saul, so that he was a namesake of the first king of Israel, who was also a Benjamite.

"I am a Jew" was a great asset to Paul on many occasions in after-life. His racial status gave him an introduction to Jews in every city he visited, and admission to the synagogues. An article in this issue deals with the Jewish question, one of the acute questions of the day in Europe and America. In Paul we are to study the life of a Jew who carried the blessings of Christianity westward, and in those blessings we share.

2. His birthplace (Acts 21. 39; 22. 3).

Tarsus was a commercial, collegiate and cosmopolitan center in Paul's day. Its coins called it the "metropolis of the East." It was a port for the export of timber and goat's hair products that came from the inland, and it had a large transport trade. The natives were Cilicians, the merchants were Greeks, the overhead government was Roman, though it was a self-governing city. It had a university inferior in importance only to those at Athens and Alexandria.

Thus Paul, born in the Jewish faith, grew up in Greek environment and culture under Roman government and politics.

The results of city birth are seen in his labors and writings. It gave him broader experience through contact with different races and customs. Paul always worked in cities, the centers of civilization and commerce and government and learning then as now. It gave him a hold on rich as well as poor. Many of his thoughts and figures of speech are derived from city rather than rural life. In all this Paul was a contrast to our Lord and His disciples.

Under Turkish rule Tarsus, now called Tersous, has dwindled in population and importance. There is an American missionary college there, called St. Paul's Institute.

3. His citizenship (Acts 21. 39; 22. 28).

Roman citizenship was acquired by inheritance, purchase or gift. How Paul's father or other ancestor acquired it we do not know. But Paul took pride in his native city and his Roman citizenship, and on occasion found it both a distinction and an advantage.

The Bureau of Naturalization has asked the churches to observe this date as "Citizenship Sunday," emphasizing to Americans and aliens alike the dignity and value and responsibilities of citizenship. At this point the teacher can profitably press home some appropriate teaching.

4. Education and religious training (Acts 22. 3; 2 Timothy 3. 14; Deuteronomy 6. 4-9).

We commented upon the two latter passages in these Notes for May 22 and May 1. They are introduced here to remind us again of the early home training given to every Jewish boy. Nothing is recorded of Paul's boyhood except that he was "circumcised the eighth day" (Philippians 3. 5). But he would be told the story of God and His dealings with his forefathers, and taught to memorize certain great passages from their Bible (our Old Testament). The home was the first school.

Next he went to the synagogue school and learned to read and write, and later to the great Jewish university in Jerusalem. The one textbook all the time was the Hebrew Scriptures. Under Gamaliel young Saul would memorize passages and listen to the learned rabbi comment upon them. At length he would himself be qualified as a rabbi.

The effect of all this training was to steep Paul's mind in the Old Testament, and give him profound reverence and love for it. He was also made familiar with the methods and teachings of the rabbis, and became a trained thinker and speaker and writer. He would speak classical Hebrew, Aramaic and Greek.

God turned all this training to good account in the furtherance of the gospel.

5. His character (Acts 22. 3).

"Zealous for God." This is what Paul said of himself, looking back over his youth. He had intense religious convictions, living in all good conscience, sincere—but wrong! Because it was zeal without full knowledge. He was in fact ignorant of the key to the Scriptures,—Jesus Messiah. Timothy was made wise

unto salvation through the sacred writings because his Christian mother and grandmother put him wise to faith in Christ Jesus, the theme of those writings.

Would that young people today had zeal like Paul's! We need a few Pauls just now.

July 10. Saul the Pharisee.

Acts 7. 54 to 8. 3; 22. 3, 4; 26. 4, 5, 9, 10.

Pharisaism had some good points, but more bad. Starting with a zeal for God and loyalty to the ancient religion it had degenerated into formalism, externalism, man-made rules; losing heart-religion in legalistic pettiness. Recall the conflict between our Lord and the Pharisees. They were His bitter opponents, and got Him at last.

No wonder that His followers should encounter hostility from the same quarter! It was inevitable that Saul the Pharisee should become a persecutor of the new sect.

A zealous persecutor.

Our first glimpse of Saul is at the martyrdom of Stephen. That man, filled with the Holy Spirit, had bested in argument those Jews who disputed with him (6. 9, 10), and before the council had slighted the Temple (as they considered), and denounced the Jews for resisting the Holy Spirit, and branded them as betrayers and murderers of the Just One (7. 48-52). Such words were blasphemy to the orthodox, and Saul consented with hearty approval to Stephen's death. If he cast no stones he was glad to see others do so. Perhaps he was sanhedrin director of the tragedy. At any rate, the spirit of persecution was aroused in him, and he became a ringleader in a systematic, house-to-house search for followers of Jesus, sparing neither men nor women.

A conscientious persecutor.

"I thought I ought" (26. 9). His Pharisaic training was to blame for giving him an erroneous sense of religious duty. Part of his training was to believe that only Jews were right; all others were outcasts from God. His motive was not cruelty, but his intense religious convictions made him fanatical in stamping out the church.

Conscience is the candle of the Lord within us, telling us to do right, but it does not tell what is right. It needs to be enlightened by the Word of God.

An authorized persecutor.

The chief priests were only too glad to authorize this young leader in his unrelenting activity (26. 10), and he advanced in the Jews' religion beyond many of his own age (Galatians 1. 14).

Later a penitent persecutor.

It is a dark picture that we see in the lesson of today, but it changes. In after years Paul realized his error and sin, and to the end of his days was haunted by the memory of the persecutions. He obtained mercy because he did it ignorantly in unbelief (1 Timothy 1. 12, 13), and ever had a deep sense of unworthiness and humility (1 Corinthians 15. 9).

July 17. The Conversion of Saul.

Acts 9. 1-19.

Three times over the conversion of Saul is narrated in Acts,—a most unusual thing. In this passage Luke relates the incident for Theophilus. In 22. 6-16 Paul himself tells the story to the Jerusalem mob, and in 26. 12-18 he rehearses it again before Agrippa. The minor differences in these accounts are due to the different audiences addressed. Combine the three accounts to get the full story.

It was not only a momentous event in Saul's life, but in the history of mankind, judged by its effects on all generations since then. Saul is now at the culmination of his career as a persecutor, but in a moment he is converted from persecutor to praying penitent, from rigid Pharisee to baptized believer in Jesus, from destroyer of Christianity to its greatest upbuilder. Contrast the pictures of the man in verses 1, 2 and 17, 18.

It was momentous not only in the fact of it, but in the method of it, namely, the personal appearance of Lord Jesus Himself after He had been six years or more in glory.

1. Extended activities in persecution (1, 2).

Saul's aggressive activities in persecuting Christians in Jerusalem had driven them out of town and scattered them all over the land. A cosmopolitan city like Damascus would be a good refuge. Saul's next step was to pursue them even thither, duly authorized by the high priest.

2. The light and the voice (3-9).

Everything in the record indicates a real occurrence. It was not a vision, nor sunstroke, nor lightning, nor a subjective experience. There was a real light, more dazzling than the brilliant oriental noonday sunshine; light that blinded Saul with glory, though it did not blind his companions who also saw it. There was a real voice, which Saul understood, though his companions heard only a sound.

Was it on this occasion that Saul saw the risen Lord (17, 27; 1 Corinthians 9. 1)? Was the light the shekinah of the Old Testament,—visible evidence of the divine presence?

The voice was the voice of Jesus, to whom Saul made immediate surrender, and from whom he received commission as apostle to the Gentiles.

Saul certainly had no doubt about the

reality of the experience; he was there when it happened.

3. Blinded and baptized (10-19).

Saul was expected at Damascus, but what a change had come over him! The driving, relentless persecutor is led into the city blind, but a believing brother. Ananias, under the Lord's direction, received him into Christian fellowship, and Saul broke with Judaism for ever in the rite of Christian baptism.

4. Conversion.

Conversion is the act of turning from sin to God.

Saul's conversion was sudden and startling, in harmony with his temperament. Was there any previous preparation? In Galatians 1. 15 Paul wrote of himself as separated by God from his mother's womb. In Romans 7 he describes a spiritual struggle which some think antedated his conversion. However that may be, the kernel of the incident is his change of belief regarding Lord Jesus. Hitherto he had regarded Him as a heretic and impostor. Suddenly he sees Jesus alive and glorified! As an honest man he drops his old beliefs and bows in faith and obedience before Jesus.

This is the kernel of every genuine conversion to God. Not everyone has a Damascus-road experience. Circumstances differ; change of mind and heart regarding Jesus prepares one for the regenerating grace of the Holy Spirit.

July 24. Saul Proclaims Jesus as the Christ.

Acts 9. 19-30.

1. In Damascus.

"What wilt Thou have me to do?" Salvation, then service. Saul's active temperament drove him to work. After receiving standing in the Christian circle he "straightway" commenced activities on the new line into which his life had been diverted. He was at home in a city. The Christians still attended the synagogues, and thither went Saul and proclaimed Jesus. Question: What had become of the letters "unto the synagogues" Saul brought with him from Jerusalem (2)?

Note his two-fold theme: Jesus as Son of God (20) and as Messiah (22). Both aspects of our Lord needed to be apprehended by the Jews. The word "proving" contains the idea of "putting together" Messianic passages in the Hebrew Scriptures with their fulfilment in the person and work of Jesus of Nazareth. Saul's rabbinical training in the Scriptures served as the basis for their interpretation in relation to Jesus.

The words "When many days were fulfilled" are taken by scholars to cover a period of a year or two spent in the silences of Arabia, as indicated in Galatians 1. 17. There he conferred with God, doubtless readjusting his thought and life to Christian ideas, and receiving by revelation and meditation the understanding of doctrines found in his writings.

Upon his return to Damascus the earlier amazement of the Jews gave place to resentment and hostility, and Saul left for Jerusalem. He had approached Damascus originally as a furious persecutor; he actually entered the city as a believer; now he leaves it having proved his apostleship.

2. In Jerusalem.

After three years (Galatians 1. 18)! What painful memories must have crowded upon him! What anticipations of learning directly from Peter and others more about the life of Lord Jesus, and treading where His feet had trod!

Can we blame the Christians for giving him a cool reception? Evidently Saul's recent life was unknown to them. It was a crucial moment for him and for the cause, but good-hearted Barnabas knew of his conversion and boldness in preaching in the name of Jesus, and accredited him to the rest, so that he was taken into full confidence. We need some Barnabases today to give the hand of fellowship and encouragement to such young Christians as have to walk the same path of opposition (23-25) and suspicion (26) before being welcomed into full fellowship.

Saul uses his training and personal experience again in argument and persuasion with the Greek Jews, only to arouse the murderous hate which had slumbered but not died since the earlier persecutions. After fifteen days (Galatians 1. 18) he had to flee the city.

July 31. Saul Teaching at Antioch.

Acts 11. 19-30; 12. 25.

The narrative begins with a reference to the persecution led by Saul at the time of Stephen's death, which scattered the Jerusalem Christians far and wide. Who would have foreseen that seed was thus being sown which in a few years the selfsame Saul would be called upon to tend and harvest!

This extension of the gospel was not by the apostles or trained ministers or missionaries, but by unknown laymen who "spake the Word" and "preached the Lord Jesus." The instrument does not matter so much provided the message is right. What would result if every professing Christian in heathen lands today should follow the example of these laymen?

This is the first of several forward steps in the development of the church in this lesson. The next occurred when these believers spoke to Greeks as well as to Jews, and a great number were converted. The teacher can review the attitude taken by Jewish believers regarding the salvation

of Gentiles by reading Acts 10 to 11. 18, where after due consideration the apostles and brethren at Jerusalem glorified God because of this momentous fact: "Then to the Gentiles also God hath granted repentance unto life!" Here were these laymen at Antioch testing out the universal scope of Christianity by overleaping Jewish fences.

When the Jerusalem church heard of it they sent Barnabas to investigate. Barnabas is a lovely character. Everything we read of him shows his kind-heartedness, his level-headedness, his broad-mindedness. He could tell the real thing when he saw it; and here he saw the grace of God, and was glad. No place for Jewish pride or jealousy in a heart like his!

He helped the movement along in two ways. First, by exhorting the converts that with purpose of heart they should cleave—not unto the church, but unto the LORD. Conversion is only the first step. It requires heart-purpose to run the Christian race. Just as they had turned to the Lord in the first place, so now they must CLEAVE UNTO HIM for successful Christian experience. But in addition to this correct personal attitude Barnabas knew that they must be taught and grounded in the truth, so secondly he went over to Tarsus for Saul.

1. Teaching at Antioch (26).

Tradition says that Barnabas and Saul were fellow students in their youth. At any rate Barnabas remembered that Saul was the very man wanted as leader here to initiate another innovation, namely, a teaching ministry. Saul had the necessary training and ability and Christian experience, and he was familiar with Greek language and culture. So Barnabas lifts him out of the obscurity of ten or twelve years since our last lesson, and together they taught much. As a consequence, the new religion became so clearly defined, so distinct from Judaism, that it required and was given a new name. And the church gained such strength and growth that presently it became a new center of Christian expansion.

How many are there whose talents are unused because there is no Barnabas to open the door of opportunity for them! How needful is the teaching ministry in our day!

2. Relief for Jerusalem (27-30).

Here we have the first famine relief work of the church. Antioch started a "Help Jerusalem Fund," and sent a gift to the parent church by Barnabas and Saul. Ever since then the church—the individual Christian—has been ready to respond to the relief of famine and every other need.

ILLUSTRATIVE HINTS AND HELPS.

ON THE CHRISTIAN ENDEAVOR TOPICS.

Mrs. Ida Q. Moulton.

"Thy Will Be Done"—with My Strength.

Matthew 6. 7-15. July 3.

The normal life of a Christian is strong, sane, attractive, winsome, creating, as one mother said of her daughter, "a sweet and beautiful climate for us all in the home. Having enough strength to be sweet, enough sweetness to be strong, and too much of both to be queer."

What asks our Father of His children save
Justice and mercy and humility,
A reasonable service of good deeds,
Pure living, tenderness to human needs,
Reverence, and trust, and prayer for light to see
The Master's footprints in our daily ways?
No knotted scourge, nor sacrificial knife,
But the calm beauty of an ordered life
Whose every breathing is unworded praise.

* * * * *

The story is going around that a Methodist minister began his Bible reading before his people on a Sunday morning in this manner:

"'I can do all things,'—Paul, you are a liar! 'I can do all things,'—Paul, you are a terrible liar!"—and down went his fist upon the pulpit.

A minute elapsed, then quietly the minister stepped to the right of the pulpit, and with uplifted face said in a subdued voice:

"I beg your pardon, Paul. I see it all now,—'through Christ which strengtheneth me.' That is quite another thing. Paul, you are quite right! 'I can do all things through Christ which strengtheneth me.'"

What a blessed assurance! Full well do some know that those who stand in their strength do not stand, and those who stand in God's strength never fall.

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A wealthy Korean lady, beautifully dressed, stopped her sedan, and entered a book shop in An Ding. Meeting a friend she said:

"I have just bought some books to give away to my unbelieving neighbors."

"Where are the books?" she was asked.

"In the chair," was the reply, and a coolie with a disgusted look on his face raised the curtain, and behold! the chair was packed full of Mark's Gospels, tracts, and hymn books.

"But," the lady was told, "the chair is full, and you cannot get in!"

"That's no matter," she laughed; "it is

only thirty li (fifteen miles), and I can walk."

Would you, O reader, use your physical strength in such a way for such a purpose?

What Is Our "Reasonable Service"?

Romans 12. 1-8. July 10.

If you've any task to do,
Let me whisper, friend, to you,—
Do it!

If you've anything to say,
True and needed, yea or nay,—
Say it!

If you've anything to love,
As a blessing from above,—
Love it!

If you've any debt to pay,
Rest you neither night nor day,—
Pay it!

If you've anything to give
That another's joy might live,—
Give it!

If you know what torch to light,
Guiding others through the night,—
Light it!

If you're given light to see
What a child of God should be,—
See it!

And be it! Thus presenting yourself unto God as one who wants to do his best, "which is your reasonable service."

* * * * *

A coach in a gymnasium, who was watching the efforts of a boy practising the pole vault and failing every time, discovered that the boy wasn't putting enough will power into his efforts. His endeavors were barely half-hearted. When the coach was sure, he thundered out:

"Rollins, throw your heart over the bar, and your body will follow!"

The boy, too frightened to do otherwise, obeyed, instantly clearing the bar several inches.

We can succeed, says one, in any reasonable endeavor when we want to hard enough.

* * * * *

A gentleman, caught in a terrific storm and narrowly escaping death, said:

"I made the most of the flashes of lightning, and by what I then saw I went forward into the deeper darkness that succeeded. They almost blinded me, and would have left me the more helpless, but I watched each time to see how every object stood out clear and distinct, and I marked my course for the next advance. And so, by a series of pauses and rushes, I got home."

It isn't always necessary that we should see the reasonableness of God's demands. There is always light enough to "see us home"; and wouldn't you, O beloved, whose pathway lies beneath a cloud, rather walk with Him in the dark than go alone in the light?

Judging Unkindly.

Matthew 7. 1-5. July 17.

"Papa, Drace was looking 'round at prayers this morning," said a little fellow who had been taught that all should reverently close their eyes during prayer.

"How did you know, son?"

"Oh!"

It is far easier to behold the mote in thy brother's eye than to consider the beam in thine own eye. There are motes enough in humanity, God knows, but it isn't a Christian's business to report them unless we are seeking for them for a legitimate purpose.

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Amos Wells has but two classes for our words, which he has listed as follows:

Red lip words:	Black lip words:
Praise words	Slander words
Loving words	Sarcastic words
Appreciative words	Exaggerated words
Evangelistic words	Profane words
Comforting words	Gossiping words
Kind words	Detracting words

'Twould be well to see from which list we get our vocabulary.

* * * * *

A jackal met a hunter in the forest, and at once began to pour out such vials of wrath against the lion that the hunter was amazed. And thus reads the fable:

"Why," exclaimed the jackal, "the lion is a liar, thief, robber, ghoul, and murderer, and is not worthy of the friendship of the polecat!"

"Did he ever abuse you?"

"Oh, no!"

"Ever injure you?"

"No!"

"Then why this malignity?"

"Well,—ah,—well, I can't get over it that he was born a lordly lion and I a miserable jackal!"

The keynote to much unkind criticism is found in this fable. It is spelled "jealousy."

* * * * *

The following "sayings" ought to be in the Pocket Testament of every Christian:

"Your own faults, and by the same token your own virtues, too, it would seem, are those of which you most vehemently accuse others."

"Every word you utter wings its way to the throne of God, and is to affect the condition of your soul forever."

"Be as careful not to understate the truth when speaking of another's virtues as you should be not to overstate another's foibles."

The Perils of Materialism.

1 John 2. 15-17. July 24.

A vessel was being smuggled into port carrying a valuable cargo of tobacco. Just as the captain was congratulating himself on his success, the watchman called down that he believed a revenue cutter was headed for them.

"If necessary, throw the tobacco into the sea," replied the captain, "that no proof be found on board against us."

As the cutter gained upon them, the captain's orders had to be obeyed. Then the captain called up:

"How near us is the cutter now?"

To which the watch replied: "Only a few lengths off,—and all the tobacco is floating behind us."

In the end a materialist is always left with an empty boat, for "the world passeth away, and the lust thereof."

* * * * *

The story is told of the captain of a whaler who went ashore one Sunday into a little chapel. After the service the minister spoke to the man, and found that no impression had been made on his mind.

"The fact is, sir," said the captain, "all the while you were preaching I was thinking about where I should be likely to find a whale. There is not room in my heart for anything but whales."

Do you say that the heart of this captain was in a deplorable condition? Remember that whales are not the things that fill men's hearts to the exclusion of everything else. You know them all by name. Do any of them know you through personal contact? If they do, you know what materialism means to a heart.

* * * * *

The religious books of ancient Persia say that when the soul of a good man arrives at the river of death a beautiful, radiant figure meets it and says to it:

"I am your true self, your best self, your real self. I am the image of your ideals, your strivings, your resolves, your determined purposes. I am you. Henceforth we merge together into one harmonious life."

Now if we are forever what our ideals make us in this life, then no ideal is too high for us, no holy purpose too strong, no good resolutions too well kept, no strivings in unselfishness too well grounded. Materialism is but desire gone wrong, and the only way to escape it is to seek first the kingdom of God, and fix our desires in that realm.

Christian Progress among the Indians.

Isaiah 61. 1-9. July 31.

An Indian warrior after his conversion offered the following prayer:

"Saviour, be kind to me, and bear with me. I am an old, ignorant man. I grew up without the Bible, and knew nothing of Thee in my youth. Though I try now to follow Thee, I often lose the way, not because I do not want to go in the right road, but because I do not see clearly. Bless my people, and be merciful to us. When we sin, wipe out the sin, because we love Thee, and Thou didst die for us."

* * * * *

While the Dakota Indians were savages, it cost the government $1,848,000 to take care of them seven years. The cost after their conversion for the same length of time was $120,000, a difference of $1,728,000 in favor of Christianity.

"Redeeming the red man is a more hopeful and also a more interesting process than rifling him."

We are told that in the charter which Charles I gave to Massachusetts it is stated that the "principal end of the plantation" is to "win and invite the natives of the country to the knowledge of the only true God and Saviour of mankind and the Christian faith." The device on the seal of the colony was an Indian holding in his mouth a label with the words, "Come over and help us."

"I have seen tribe after tribe and nation after nation of Indians turned from savagery until they became saintly."—Bishop Ridley, of British Columbia.

There are old people among the Omahas who travel from thirty to forty miles on cold Sundays to hear a missionary.

The Hon. Francis E. Leupp, Indian Commissioner, says that the Apache Indians are no more bloodthirsty and cruel than were our ancestors in the eleventh century, as pictured by Sir Walter Scott in "Ivanhoe."

* * * * *

"We have started on God's road now, because God's road is the same for the red man as for the white."—Chief Lone Wolf.

"We need a Christian education to strengthen us to resist the enemies which come with the white man's civilization."—David Hare, a Sioux.

"Farewell, my friend!" said an Indian in parting with a missionary. "Do not forget us! We have only God and you. We are just like blind men, standing still, and can't tell which way to go. We can't go back and live as our old men lived, and the white man confuses us. We want to follow but we can't see the way. Do not forget us!"

"It is very important to remember that the salvation of the Indian must come from within. Now is the time to go after the Indian, and to strengthen by the power of the gospel the work of missions."—Henry Roe Cloud, a Winnebago.

As there are now more than 300,000 Indians in the United States alone, and 225,000 cannot speak the English language, and most of them are pagans with pagan ideas and customs, there is ample opportunity to take to heart this message of Mr. Cloud.

BIBLE NOTES FOR DAILY DEVOTIONS.

LEAVES FROM AN INTERPRETER'S NOTEBOOK.

Rev. John Gardner, D. D.

JULY, 1921.

Friday, 1st. Matthew 5. 8, 9.

The pure in heart are those out of whose souls all manner of evil things have been eradicated. The heart of man is like a virgin forest. There has to be a great deal of cutting and clearing and uprooting, much ploughing and harrowing, before the soil is clean and ready for the seed sowing. Holiness is not mere separation from outside contamination, but a cleansing of the springs of life. Purity is not merely simplicity and sincerity; it is something that has been purged, cleansed. Purity is a product of Christianity. The heart is the region of thought and desire. As Plumptre says: "It is not the absence of sensual sin only, but the exclusion of every element of baseness,—the impurity of hate or greed of gain, no less than that of lust."

What is the beatific vision? It is the power to see the beautiful and untarnished in nature; it is the ability to see the divine in the human; it is the vision of God in the ever changing aspects of life; it is the vision of God in the face of Jesus Christ; it is to behold the coming of the Father in every step of our pilgrimage, until in the glory land we see Him face to face. Carr says: "The Christian education is a gradual unveiling of God. All have glimpses of Him; to the pure He appears quite plainly."

Who are the peacemakers? They are not merely those who live at peace with their neighbors, but those who seek to remove causes of contention among others. They are not meddlesome, but they are a reconciling force in the world. In times when the community is divided over industrial and economic questions they try to find a basis of agreement and mutual understanding and goodwill; in times when neighbors or church members are failing to agree they try to persuade both parties to broad-minded tolerance. But far more deeply than as healers of dissension they seek to suffuse the peace of God over all relationships in which they find themselves. A man must be pure in mind and heart who is effectively to urge others to brotherhood.

Horton says: "Jesus is the great peacemaker (Ephesians 2. 14). And as we share this work of peacemaking we share His title, and are called sons of God. The peacemakers sow the seed which produces fruits of righteousness, James 3. 18; just as war-makers sow the Cadmus-teeth from which all forms of evil spring. They who as peacemakers are the sons of God are not loved, or even known, by the world, but they are led by the Spirit of God, and are for that reason His sons."

Let us offer the collect:

Direct us, O Lord, in all our doings with Thy most gracious favor, and further us with Thy continual help; that in all our works begun, continued, and ended in Thee, we may glorify Thy holy name, and finally, by Thy mercy, obtain everlasting life; through Jesus Christ our Lord! Amen.

Saturday, 2nd. Matthew 5. 10-12.

Happy the persecuted for righteousness' sake! Here is a strange beatitude. Is Jesus thinking first of all of those who in former times had gone through great tribulation? The author of the Hebrews includes all heroes of faith in the great cloud of witnesses; is Jesus taking the same point of view? At any rate He is not talking of those who have been persecuted for their opinions. It is a great thing to have opinions, and to stick to them even when faggots are alight; but Jesus is emphasizing right conduct, and not right opinions. A man must esteem right doing more precious than life. "The cause, not the pain, makes the martyr." In all ages the man of whom it can be said, "To duty firm, to conscience true, however tried and pressed," is the happy man, and a citizen of the kingdom of heaven.

Not only in times past but to the generation then living, and through it to all subsequent times, Jesus utters His benedictions. "When men heap opprobrium upon you, when they adopt a hostile attitude and begin to persecute you because of your loyalty to your Lord, when they slander you by all manner of falsehoods, rejoice and be glad, leap for joy, for not only do you have great honor, you know that My cause is winning! Your fidelity does not go unobserved. I know your patience, and it shall be rewarded by and by when you and I come into our kingdom. Besides you belong to an illustrious order. Each generation stones its best men." Stier says: "Spring upward in joyful hope toward your reward in heaven."

Filippino Lippi in his fresco of Thomas Aquinas makes Christ say: "Thou hast

written good about Me; what reward dost thou desire?"

To which is answered: "None other than Thyself, O Lord!"

Our Father, the giver of all good things, the source of all power and might, we bow before Thee! We pray that we may learn to love Thee with all our heart, and soul, and strength, and mind. Make us true in our loyalty, develop in us all virtue, enable us to reflect the image of our Maker; through Jesus Christ our Lord! Amen.

Sunday, 3rd. Matthew 5. 13-16.

The good man preserves the race from moral deterioration. If it was not for the alliance of good people for the preservation and development of virtue, justice and truth, society would putrefy. Jesus believes that it is only the possessors of the beatific life who preserve the race from ruin. Salt is essential to life. If manhood is divorced from goodness, if good men abandon the cause, the human race is an offense to nature and to be cast to the discard. The world knows this; hence its resentment at the man who having exerted a Christian influence loses his grace and becomes a mere make-believe. They despise him, and cast him out.

The good man's life is radiant. Men do not know themselves, cannot define themselves or their destiny, unless the Christ-illumined stand among them with faith and hope and love. "Humility, meekness, purity, and benevolence reveal to the world its own vices and shortcomings. The light is to be seen, because without the stimulus of high example society cannot escape from its own corruption. By this exhortation no encouragement is given to the ostentatious profession of religion, but to a sedulous care that virtue may be genuine. Light is its own herald; good works are their own witness; a city set on a hill cannot be hid."

If we are simply true to Christ and the things He stands for the world will reckon on us, and will measure its own standing by its nearness or distance from us. It can no more help doing this than a farmer can help saying he lives so many miles from a certain city.

When men kindle a light it is not their object still to sit in the dark. They want to see something. Lights are kindled to illumine the night, to scatter gloom, to protect from pitfalls, to guide in the way. If God illumines us it is in order that His children who are lost may discover where they are, and find their way home. We are to be radiant, to live with the idea of blessing and guiding our fellows, and glorifying our Father in heaven. We are not actors, but luminaries. We are to help men to see Him whose love has kindled our souls.

Almighty God, our eternal Father, Thou hast loved us tenderly in that Thou hast sent Thy only begotten Son to take our flesh and to die upon the cross! We pray that we may become like Him. Grant that we may follow the example of His patience! Let us know the power of His resurrection by being quickened together with Him! Amen.

Monday, July 4th. Matthew 5. 17-20.

It was not the way of Christ and His first followers to withdraw from those with whom He did not agree, or whom He considered to be throwing emphasis on the wrong points. If the old cast Him out that was a different matter. He was still loyal. So with the first disciples, they went into the Temple to pray. The first missionaries sought out the synagogues. Paul was willing to be anathema for the sake of His Jewish brethren. When they rejected him it was different. Just as it was different when Elizabeth rejected the Separatists, or the Anglicans rejected Wesley. But the subdivisions and hewings off of sects and parties have no warrant in the Bible, and are wrong. Horton says: "On the one hand the Lord is supreme over Moses, and corrects, by deepening, Mosaic regulations; on the other hand He preserves the continuity with Moses, justifies the divine character of the older revelation, and places low in the kingdom of God any Christian teacher who discredits any commandment of the past. This is Christ's authority for the careful study of the Old Testament, and for seeking to evolve out of the old law the new gospel."

There is an element of permanence in the moral enactments of Israel. The reference is not to ceremonialism, but to the deeper and more universal problem of right and wrong. We can never escape the divine imperative. The whole world is under obligation to love the Lord God with all its heart, and soul, and strength, and mind, and its neighbor as itself. Any man who ignores or teaches others to ignore, who transgresses or teaches others to transgress, shall be accounted as of little significance in the kingdom of God. The Pharisees and scribes were laying emphasis on other things. They exalted ceremonialism above obedience to the law of love, and Jesus says that to do this means exclusion from the kingdom of heaven. We must teach and do that which is reverent, grateful, loving toward God and our fellows.

O God, we thank Thee for the triumph of Thy Son Jesus Christ our Lord! We praise Thee that death could not hold Him, but that He is exalted to Thy right hand. We pray that we may have the comfort of the presence of Thy Holy Spirit whom He promised, and that through His guiding and sustaining power we may ultimately stand before Thy presence with rejoicing. Amen.

Tuesday, 5th. Matthew 5. 21-26.

We all fail to appreciate the significance of the first approach of evil. We reserve our condemnation and honor for extreme acts of wickedness, and do not appraise as we ought the cherishing of vicious motives and feelings. Jesus illustrates this with reference to murder. But Jesus shows that the command has to do with the initial steps on the pathway to murder. When a man cherishes anger in his soul, when he denies the value of a man, does not appraise his fellow as a being of supreme worth, when he fails to acknowledge that he belongs to God and is of value to God, he has already assumed an attitude toward him which under provocation may lead him to acts of violence, and ultimately to the judgment and wrath of God.

So serious is Jesus that He warns a man not to persist in his worship of God until he has done all in his power to be on terms of brotherhood and peace with the other. "Stay the sacrifice, though begun, for God will not accept it unless the heart be free from anger, and the conscience from offense."

Not only is it imperative so to prepare ourselves for worship, it is also prudent, for what profit will it be to forsake the highway for the altar if, while you are praying, your adversary is seeking to discredit you at the bar of justice? How much better is it to be friendly with your neighbors, and to transact your affairs as brothers who respect and esteem each other!

Let us pray in the language of the prayer book:

O God, whose days are without end, and whose mercies cannot be numbered; make us, we beseech Thee, deeply sensible of the shortness and uncertainty of human life; and let Thy Holy Spirit lead us through this vale of misery, in holiness and righteousness, all the days of our lives; that when we shall have served Thee in our generation we may be gathered unto our fathers, having the testimony of a good conscience, in the confidence of a certain faith, in the comfort of a reasonable, religious and holy hope, in favor with Thee our God, and in perfect charity with the world! All which we ask through Jesus Christ our Lord. Amen.

Wednesday, 6th. Matthew 5. 27-32.

Christianity does not compromise on sex problems. It does not condone irregularities on the part of either men or women. In the world it is usually the woman who pays. In the fold of Christ every man is held responsible for the honor and chastity of every woman. The men of Christ's day interpreted the commandment, "Thou shalt not commit adultery," in a narrow way as applying only to those women who were betrothed or married to another. Jesus broadens it, and makes it a law that a man shall so discipline his impulses and thoughts that he will not think of women in other than a respectful, pure and generous way.

So insistent is Jesus upon this that He urges a man to subject himself to self-mutilation rather than to dishonor. Life's noblest ends are only served as a man reverences himself and his neighbor. He who shames himself creates his own hell. The remedy is not in the maiming of his manhood, but in the cure at whatever cost of a lustful imagination or a desire to grasp one who does not belong to him.

A man must be prepared to defend his wife from all sorrow. If sometimes she is difficult to live with he is not to disgrace her and cast her on to the world in order to relieve his own temper. Married people have to learn to bear and forbear. Wives cannot be pardoned for ceasing to respect their husbands, nor husbands for ceasing to honor their wives. When the marriage vow has been broken, then divorce may be the only remedy. If men or women can be unfaithful in the holiest of all vows they are not to be trusted, and no one should connive in their treachery. Only as we have high standards can we hope to check and to eradicate one of the greatest iniquities of modern society.

O God, we pray that the light of Thy truth may reveal unto us the errors of our thoughts and behavior! Grant that we may return unto paths of righteousness! As we stand before our fellows as avowed followers of our Lord Jesus Christ, help us to avoid all that is contrary to His word and to do that which is well pleasing in His sight! Amen.

Thursday, 7th. Matthew 5. 33-37.

Christianity does not tolerate perjury. It resents the tendency to temporize with truth, to say things with every show of honesty which we know to be unworthy. How many a man will deceive a tenderfoot, how many go on the maxim that a fool and his money are meant to be parted! It may be smart, but the man who uses solemn words with the intention of deceiving his neighbor is as ungodly as he is contemptible.

Does Jesus prohibit every form of oath? Plumptre says the first impression made by the words is strongly in favor of such an interpretation. He believes the conclusion mistaken. (1) "Because, were it true, then in this instance our Lord would be directly repealing part of the moral law given by Moses, instead of completing and expanding it. (2) Because our Lord Himself answered, when He had before been silent, to a solemn formal adjuration (chapter 26. 63, 64), and St. Paul repeatedly uses such forms of attestation (Romans 1. 9; 1 Corinthians 15. 31; 2 Corinthians 1. 23;

Galatians 1.20; Philippians 1.8). (3) Because the context shows that the sin which our Lord condemned was the light use of oaths in common speech, and with no such thought as to their meaning. Such oaths practically involved irreverence, and were therefore inconsistent with the fear of God. . . . . In an ideal Christian society no oaths would be needed, for every word would be spoken as by those who knew that the Eternal Judge was hearing them." The problem, however, is whether Jesus ever enjoined less than the ideal. Throughout the Sermon on the Mount He demands that we strive to be perfect, as our Father in heaven is perfect. We ought so to speak and act that an oath would be unnecessary to inspire confidence in our moral integrity and veracity.

Our God and Father, it is not in us to guide our unruly wills and affections! We have given rein to our foolishness, and have fettered ourselves with perverse habits. Wilt Thou teach us to love those things which are according to Thy will, and grant that our hearts may be fixed on those things that bring true joy! For Christ's sake. Amen.

Friday, 8th. Matthew 5. 38-42.

The law of an eye for an eye and a tooth for a tooth was not the law of private vengeance. It was designed to suppress private revenge and to establish a basis of justice on which society could be built. A judge's office is to restore the balance of justice when a man has outraged his neighbor. There must be no connivance in outrage, there must be no spite in pressing sentence. When a man takes a provision of civil justice and makes it an excuse for private revenge he is abusing the law.

Jesus does not give place to casuistry. He governs life on broad principles. Seeing men cruelly used, seeing the poor laborer challenged by some imperious person and compelled to leave his work and carry loads, seeing him stripped of his cloak by some proud Roman and knowing how hard it was to bear the insult and the injury, recognizing also the misery that ensued when the poor fellow turned on his oppressors, Jesus enjoined meekness. This does not mean that he is not to seek the protection of society from the outrages that are inflicted on him. The world would be a chaos if there were no recognition of justice, no will or power to enforce it. But to resist for private rather than for public reasons is unwise, and tends to weaken a man's control over himself and to open the floodgates of spite and anger and revenge.

Sometimes governments will do oppressive things. Jesus thinks of the forced service sometimes demanded. "Roman soldiers and their horses were billeted on Jewish householders. Others were impressed for service of longer or shorter duration. To the Jews such service was especially hateful." Jesus advises submission rather than conflict with military powers. It is better to give, to act generously, to show the Roman that a Jew can be big and noble in soul. And Jesus is right. These are the ways in which men and nations ultimately come into their own. Always be better and bigger than the man who would tyrannize over you.

O Lord our God, Thou art the source of all goodness, and we humbly beseech Thee to inspire us with thoughts that are true, and to give us grace to conform our lives to those principles which Thou makest known to us, through Jesus Christ our Saviour! Amen.

Saturday, 9th. Matthew 5. 43-48.

The commandment to love God and your neighbor would seem to be too broad and deep to permit of narrow interpretations, yet its significance had been so narrowed that the Jew had separated himself from all contact with the world outside his own nation, and not only held himself aloof but even imagined that he had some justification for accounting other peoples as his enemies,—aliens and outcasts. Carr points out that there are four gradations in what Jesus teaches about love and hate. "(1) Feel love towards those who are enemies by position merely. (The word 'enemies' means all outside the Jewish race.) (2) Say loving words in return for enmity that shows itself in curses. (3) Towards those who hate you do not only feel love, but prove love by charitable deeds. (4) To enemies whose hate is active, even to persecution, offer the highest act of love in prayer."

It is strange that human nature should sometimes express itself in petty spite, that there are people who delight in inflicting harm on others. Yet many a volume could be filled with the record of crimes against children and others wrought without the slightest provocation, and simply because the person hated happened to be attractive, able, successful, or popular. We are not to forget ourselves, however, but to live on a lofty platform. We belong to heaven, we have God for our Father, and must therefore act with His good pleasure in our minds. If we are merely pleased or kind when other people treat us kindly we have no distinction. Those whom we are most prone to disparage are capable of reciprocating kindness. If we only associate with those of our own class or nation, we are just like members of the common herd. But if we would live at our highest and best, live as God's children ought to live, we shall show ourselves superior to all the prejudices, passions, resentments, jealousies, which characterize the lesser breeds of men. Jesus never says: "Ye are perfect." He does say: "Ye shall be perfect. This is to

be the motive and principle of your lives."

Horton says: "Thus Christ's 'But I say unto you' proves to be not the destruction of the old law, but always its evolution and fulfilment. No jot or tittle disappears. The deeper insight and the higher interpretation only remove restrictions, and widen the applications of the things which were said to them of old time."

Our Father, we thank Thee for Him whom Thou didst send to be our Saviour, and that today He is in heaven, making intercession for us, as well as on earth, our companion and helper! We pray that we may learn to dwell in heaven, that we may find our joy and hope in Him as He seeks to bless us there. In His name. Amen.

Sunday, 10th. Matthew 6. 1-4.

How prone we are to lay emphasis on the wrong thing, to magnify our polities and our sacraments and orders! Jesus has nothing to say about the Jewish ceremonies; not a word of comment on the priesthood and the Temple services. He does emphasize things which the universal conscience of man endorses as true. Romanes said, in "Thoughts on Religion": "One of the strongest pieces of objective evidence in favor of Christianity is not sufficiently enforced by apologists. Indeed, I am not aware that I have ever seen it mentioned. It is the absence from the biography of Christ of any doctrines which the subsequent growth of human knowledge—whether in natural science, ethics, political economy, or elsewhere,—has had to discount."

In the section of the Sermon on the Mount now opening, Jesus warns against the theatrical in religion. Today we regard alms as doles or gifts bestowed upon the indigent because we pity or sympathize with them. Originally among the Jews alms were the giving to the poor of their share of what we had because it belonged to them. This was the idea Jesus wanted to recover. When you give alms you are merely giving what you owe, what belongs to the poor, what they have a right to. Therefore do not strut like an actor on a stage.

It has been well pointed out that Jesus now speaks of what is essentially personal and individual. Each man shows his honesty, his pure and upright conduct, when he remembers that he is not entitled to 100 cents on every dollar as his own property. Some of it belongs to the poor, the widows and the fatherless. No one is to know what he has or what he does with it, but his Father in heaven knows every secret, and rejoices whenever He finds a good man. God will see to it that His goodness bears fruit in the spread of a spirit of justice and kindness. A man who acts from such motives does not seek public notice. He would shrink from being talked about. Kindness to him is not for display; it is the respect he feels for God, himself and his neighbor.

Grant unto us the gift of Thy Spirit, we pray, O Father, that by His inspiration we may ever pattern our lives after the life of our Lord Jesus! May His comforts sustain us, and may we learn each day to show forth Thy praise! Amen.

Monday, 11th. Matthew 6. 5-8.

Our Saviour is not forbidding the frequenting of the synagogue in order to pray. Nor is He speaking lightly of posture and action in prayer. What He does condemn is the ostentatious going to the house of prayer, the standing apart from one's fellow worshipers, the seeking to make an impression for piety on those who may be present in the sanctuary. There were Pharisees who sought to make a display of religion. In the streets as in the synagogues they were continually asserting themselves as holy men. Jesus says: "In the place where men cannot see you, in the room at the top of the house away even from where the family foregathers, where men do not know where you are or what you are doing, there pour out your soul before God. Be sincere! Remember that prayer is an engagement between yourself and the Holy God."

On the words, "Use not vain repetitions," Plumptre says: "The Greek word has a force but feebly rendered in the English. Formed from a word which reproduces the repeated attempts of the stammerer to clothe his thoughts in words, it might be almost rendered, 'Do not stutter out your prayers, do not babble them over.' The words describe only too faithfully the act of prayer when it becomes mechanical. On the other hand, it is clear that the law of Christ does not exclude the iteration of intense emotion. That is not a vain repetition; and in the great crisis of His human life our Lord Himself prayed thrice 'using the same words' (26.44)."

We must beware of the use of formulated prayers. When turned to occasionally for the guidance of our devotional life they may be most helpful. When used habitually they are harmful, and restrict the soul from expressing itself.

If our heavenly Father knows our needs, why should we pray? Why should an earthly father wait until his son wants what he knows he needs? Nothing spoils us more than giving us things when we ourselves do not want them because we are not yet awake to their importance and desirability. Prayer trains us to appreciate our needs and God's bounty. Further, "a father and child desire mutual intercourse; the one asks and the other gives in order to tie the bond closer."

Our Father, we thank Thee that Thou protectest all who put their trust in Thee! We pray that by Thy grace we may be strong, and may ever cleave unto that which is holy. May we know Thee as our ruler and guide, may we find in this life the pathway that leads to eternal life, through Christ our Lord! Amen.

Tuesday, 12th. Matthew 6. 9-15.

Nothing could be simpler or more direct than the model prayer. It is not intended by our Lord that we should only use these words, but that after this fashion we should make known our requests to God.

Sanday says: "From the beginning of the New Testament to the end the lesson of God's fatherhood is presented in such mass and volume as to identify it with the very essence of Christianity, in a sense which does not apply to any other religion." When we say "Our Father" we carry with us a sense of human brotherhood.

This father is heavenly, that is, He dwells and moves in another world than that which is material and temporal. He is a spirit, and must be worshiped in spirit and in truth. That name and nature must be hallowed, treated as a holy thing, by us and by all men. His kingdom is not earthly and political, but is a consent of wills and intellects to the absoluteness of righteousness, mercy and peace. When we place the Father's sovereignty over the universe in front even of our physical necessities we are in a condition to ask for and receive that which promotes our material well-being.

The word "daily" means necessary, and refers not only to bread but to the whole life. We are not to ask for wealth and a superabundance of things, but freedom from anxiety. We can dig, we can harvest, we can build storehouses, and yet we need God's bounty to keep us from want.

We are all of us in debt to God and to our neighbors. Love is the coinage of God's world. As we seek forgiveness we must be swift to show it. "He who prays for forgiveness appeals to the highest moral law, viz., love, and by that law he thereby becomes bound."

With reference to temptations the word does not imply that God tempts us, but that His leadership brings us into circumstances out of which temptation may spring; and any man who desires to be loyal and consistent will naturally shrink from an ordeal which might betray him into inconsistency. We are so constituted that both good and evil exercise a strong appeal. If we face trial and persecution we will do our best to be faithful, but we shrink from the test. Rather would we be so drawn to God that the evil of the world without and the evil that lurks within may not master us.

The doxology was probably not part of the prayer as our Saviour taught it. Hort suggests that it was used in the liturgy of the Syriac churches, and crept into their manuscript of the gospel. As Horton suggests, if it is not in the four best manuscripts it is in our hearts. He adds: "As forgiveness of sins is the condition of all prayer and all spiritual growth, the forgiveness of those who have injured us is of transcendent importance, because that is the condition of being forgiven."

O Lord our God, the almighty and all-wise, creator and preserver of all goodness and truth, we worship Thee! We pray that a deeper love for Thee may be grafted in our hearts. Help us that our religion may be more sincere! May we be kept in the goodness of God! For Christ's sake. Amen.

Wednesday, 13th. Matthew 6. 16-18.

There are times in the lives of men when fasting seems to be essential. When a man would meet with God at some great crisis in his religious life, when he resolves to leave all and follow his Lord, when he seeks to subdue the lust for fame and place and power, solitude and fasting seem inevitable. But when a man is passing through such an experience he does not advertise it, he shrinks from letting anyone know the secrets of his soul. This is very different from the parade of virtue which our Lord denounces in these words.

The Pharisees cherished the tradition of Moses when he ascended Sinai to meet God and receive the commandments, and when he came down the mountain with the tablets in his hand; so they fasted every Thursday because he went up the hill, and every Monday because he came down. There are many people today who fast on Wednesdays and Fridays, and who let all the world know it. The Pharisees left their faces unwashed and their hair dishevelled. They deliberately looked gloomy so that men should think that they were fasting. They were simply strutting, acting a part. Jesus has a profound contempt for mixing religion and the stage. Let men see the joyous side of faith, the gladness that God inspires! Make religion a joyous attractive thing to the men about you; wash your face, anoint yourself with fragrance, and so mingle with your kind! When the door is shut prepare yourself for your soul's adventures. Thus, when you come forth from your prayer chamber, your radiant face, of which you are wholly unconscious, will reveal to men the secret of your life.

Our Father in heaven, we thank Thee for Thy unceasing providence! Thou watchest over all things, so that not even a sparrow can fall without Thy knowledge, and Thou prizest everything in our lives, even our tears. Do Thou grant unto us deliverance from everything that can harm us, and give us all that shall make our lives

beautiful and fragrant! For Christ's sake. Amen.

Thursday, 14th. Matthew 6. 19-24.

It is essential that we should get a true perspective in life. We must learn the secret of values. Gold, and the things that gold can buy, have a fictitious value, prices vary, thieves are busy, accidents occur, age corrupts and corrodes. It is foolish to make things of this kind the treasures of the heart. If we have gold we may buy eternal treasure with it. We may use it week by week for God's work, we may spend it for the food of other people. Paul says concerning those who are wealthy, "Do not pride yourselves, or fix your hopes, on such an uncertain thing as wealth, but on God who gives us a wealth of enjoyment on every side. Show kindness, exhibit a wealth of good actions, be open-handed and generous, and so store up what in the future will prove to be a good foundation, in order that you may gain the only true (eternal) life."

Horton says of verses 22 and 23: "This little parable of the eye connects the truth of the heavenly treasure with the need of serving only one master thus: If the heart is set on earthly wealth, even in conjunction with God, a double vision is produced; the spiritual confusion is just the same as the bodily confusion when the sight is deranged,—when, for example, the eyes present two planes of vision. If the eye, the organ of light, is darkness, the body is in darkness; if the spiritual vision is confused, warped, or darkened, the spiritual life is similarly darkened."

The lesson is to have but one purpose, one goal in life. Whether you have wealth, or genius, or any other precious thing, subordinate it to the purpose that burns in your soul. Let God, the love and favor of God, knowledge of and communion with God, be the controlling force in your life. You cannot have two major passions. God and wealth are rival claimants for authority over your life and over the world. You cannot make a truce between them. Serve God and make wealth His slave. "As self must retain its integrity if it is to be useful, and the eye its purity to be a faithful guide, so sincerity of heart is necessary to unity in purpose and action" (Slate).

O Lord, grant unto us a single and spiritual purpose! We find it so difficult at all times to think and to do that which is right; come to us, we pray Thee, and control our affections and desires! It is only through Thy grace that we can hope to do what is right, and to live according to Thy will. Help us, we beseech Thee, for Christ's sake! Amen.

Friday, 15th. Matthew 6. 25-34.

One of our greatest foes is distracting care, overanxiety. Jesus does not condemn prudence or forethought; indeed, He regards these as human endowments of real value. What He does condemn is worry about the uncertainties of the future. Anticipate your needs, but do not harass yourself and become a slave to fear and morbid dread. The words of Jesus are addressed primarily to peasant folk whose reserves are very limited, but even the better off have need to learn this lesson. Plumptre puts it: "God has given you the greater; can you not trust Him to give you also the less? In some way or other there will come food to sustain life, and clothing for the body, and men should not so seek for more as to be troubled about it."

Jesus is not encouraging us to idleness or laziness when He talks about birds and flowers. Men can and do both toil and spin and gather into barns, and they ought to. Each order of life must obey the laws that govern it. Flowers have to absorb their food, birds have to seek both food and shelter. So must men. His life is not so precarious as that of flowers and birds, and therefore he has less cause for worry.

What flower was it that Jesus used in illustration? Tristram says: "If in the wondrous richness of bloom which characterizes the land of Israel in spring any one plant can claim preëminence, it is the anemone, the most natural flower for our Lord to pluck and seize upon as an illustration, whether walking in the fields or sitting on the hill side."

The fever of the world is pitiful. Yet is it not strange that the pagan world should be so impoverished, while the world cultivated by those who have heard and live under the influence of the gospel should become so fruitful? Is it not strange that where the missionary goes becomes a more fruitful and richer place to dwell in? Clement said: "Ask great things, and little things shall be added to you; ask heavenly things, and earthly things shall be added to you."

As to tomorrow, do not imagine that the sagacity, enterprise, resourcefulness, which are responding to the challenge of today will not persist tomorrow. Remember the providence of God, rest in His love, be frugal, waste nothing, do your best, enjoy work, enjoy harvesting your resources, and do not worry.

"The majority of men, even of Christians, still live encircled with care and anxiety, laying up treasure for the uncertain future, or uneasy because they cannot lay it up. Very few yet venture to seek the kingdom with all their hearts, secure above earthly things, in all the liberty and liberality of the divine sonship. But they who do possess the kingdom of heaven also possess the earth; all things, present and to come, are theirs" (Horton).

Teach us how to pray, O Lord, for we know not with what words to come to Thee,

nor yet what things to ask at Thy hands! May we so ask that we shall obtain! May we desire only that which is well pleasing to Thee! Grant us pardon, peace, and quiet assurance that Thou knowest and art helping us! For Christ's sake. Amen.

Saturday, 16th. Matthew 7. 1-5.

Jesus would guard us against censoriousness. In our judgments on each other we should aim at being fair, and try to remember that we have heard but one side of the story, and that we do not know a person's heredity or environment. Is it fair to denounce a boy who was born in a wretched slum and of drunken and cruel parents if his instincts are not refined? Or take another illustration. I once knew a man of apparent wealth whose small contribution to a philanthropic institution had aroused criticism; yet to my knowledge that man was giving two-thirds of his income to the maintenance of certain poor families. God judges us by our attitude to our fellows. If it is right for us to behave in certain ways it is right for God to treat us in the same manner.

Cicero said: "The foolish see the faults of others, but are unconscious of their own." So Jesus says, Why see the dust in your neighbor's eye and be indifferent to the splinter in your own eye? Surely sympathy would be more human than censure. How can a man whose own eye is invaded see clearly what is wrong with his neighbor? It is hypocrisy to pretend that we have no infirmities of our own. An honest man will strive to get rid of his infirmities, knowing that only so can he be a real help to his afflicted neighbor. Many a traitorous man has accused his fellows of insurrection; many an adulterer has denounced vice in others. The reformer should have first been reformed. "While we are blind with self-deceit we are but bunglers in the work of dealing with the faults of others. When we have wrestled with and overcome our own besetting sins, then, and not till then shall we be able, with the insight and tact which the work demands, to help others to overcome theirs."

O God our king, we worship Thee! Thy power is infinite, and Thou expressest it in quickening our souls. Thy love is eternal; in it we can find refuge. Thou hast been a shield and a defence from everlasting. Thy glory has filled the universe. We praise Thee for Thy high majesty and worth. Through Christ. Amen.

Sunday, 17th. Matthew 7. 6-12.

We give that which is holy to dogs and cast pearls before swine when we expose the secrets of the soul to the coarse and profane. The swinish man is but incensed at that which is so foreign to him. There are people so degraded by passion and lust and brutish instincts that everything pure and spiritual is despised by them. Do not mix with them, but come out from among them and be separate.

Plumptre suggests that the transition from verse 6 to 7 may be explained thus:

"If the work of reforming others and ourselves is so difficult, how shall we dare to enter on it? Where shall we find the courage and the wisdom that we need? The answer is in prayer." If we seek for it discernment will be given.

Ask, seek, knock indicate a deepening of fervor. Such asking of our Father will not be responded to by giving what is useless or injurious or dangerous. God does not tantalize; our heavenly Father does not despise us. We express our needs, we act on them, we become importunate in our desire. Man's response to his child is always imperfect, because his knowledge is not complete; yet man does not mock and poison and destroy the child who craves what is legitimate and necessary. God is perfect in goodness and lovingkindness. We go to earthly parents for material things, and they do not fail us; we go to our Father in heaven for things that are greater, and are assured of a larger response.

Because of our experience of the forbearance and generosity of God we should learn to be forbearing and generous toward others, to treat them as spiritual beings, to give to them that which we desire for ourselves as the highest good. "This is Christ's supreme law. Rosenmüller says it is the law of nature; and so far as Christ lighteth every man coming into the world it ought to be. But it is a law much effaced. In Greek, Roman and other sources it is only stated in a negative way. Confucius said, Do not to others what you would not wish done to yourself. Christ puts the great law in a positive form; not only refrain from doing to others what you would not have done to you, but go farther than this, do to them all that you would have them do to you. The difference is great, and vital" (Horton).

Almighty God, whose power laid the foundations of the earth, whose wisdom has upheld and directed it, we thank Thee for Thy wondrous care for all things that live and move and have being! We are feeble and frail, but we trust in Thee, and Thou never failest us. Accept our adoration, we beseech Thee, and help us ever to walk before Thee in love! For Christ's sake. Amen.

Monday, 18th. Matthew 7. 13, 14.

The idea of alternate routes in life is frequently met with. Lowell tells us but two ways are offered to our will:

> Toil, with rare triumph,—ease, with safe disgrace;
> Nor deem that acts heroic wait on chance;
> The man's whole life preludes the single deed

That shall decide if his inheritance
Be with the sifted few of matchless breed
Or with the unmotived herd that only sleep
and feed.

Is Jesus thinking of the house of Life or the city of Mansoul, the broad road that leads to the marketplace and playground, and the narrow road and gate that are known and sought by the initiated? A Greek classic says: "Seest thou not a certain small door, and a pathway before the door, in no way crowded, but few, very few, go in thereat? This is the way that leadeth to true discipline." Life that is worth while is disciplined and sincere and holy. It requires real application. There is only one way of approach, and that is through Jesus. He was sinless, sincere and obedient, and He can communicate to us the secret.

What is meant by "destruction"? Do the words imply endless suffering? Do they imply annihilation, or simply perdition, i.e., the loss of all that makes existence precious? Plumptre says: "I question whether a single passage can be adduced in which it means, in relation to material things, more than the breaking up of their outward form and beauty, or, in spiritual things, more than what may be described as the wretchedness of a wasted life." Whatever the true meaning, let us remember that the way to life is narrow, hemmed in like a pathway through a canyon or gorge. It is a way which if followed will emerge in an illimitably expanding life. The tragedy of our human story is that so few find the entrance and pursue the trail until they reach the land of far distances. Let us pray for grace to guide us to the gate and to lead us in the way!

Grant, O Lord, that we may incline our hearts to virtue, and may consecrate ourselves to the doing of those things that are pleasing to Thee! We would copy Him we serve, and follow Him we love. We would learn to help others into the pathway of joy, and show our kinship with Christ by our compassion for those who are out of the way. Amen.

Tuesday, 19th. Matthew 7. 15-20.

A false prophet is one who tries to make goodness easy, who tells you that life consists in compromise. He does not help you to find the way or the gate that leads to life. He appears to be guileless and sincere, he wears the garb of one whose calling it is to guard and guide the sheep of Christ, but his object is to pervert.

How are you to discover the true nature and knowledge of him who would guide you? Only by testing his doctrine by the life it is calculated to produce. If it develops reverence, purity, separation from sin, brotherly kindness, and all else that is Christlike, it is true; if it compromises on the Christ-life it is false.

False teaching will produce false living. A corrupt idea will not produce a pure life. "If doctrine were the fruit, then no orthodox man could be condemned." Slater says: "As the tree is not to be judged by its root, or by the size of its stem, or the abundance of its leaves, so the disciple is to be judged not by his official dignity, nor by social place, but by his work." The only value of an orchard is its productivity; it must bear fruit, its fruit must be good and wholesome. So with all who guide men in the way of life: their own lives are the evidence of that which they are declaring as to its verity or falseness.

Almighty God, we bow before Thee, blessing Thy name as our Lord and Father in heaven! Through Thy inspiration we rise above the things of earth and seek the joys at Thy right hand. We would forsake the wisdom, fame and power which belong to this world in order that we may find our riches and honor and knowledge in Thee. Help us, through Christ, we beseech Thee! Amen.

Wednesday, 20th. Matthew 7. 21-23.

How is a man to display his faith except in obedience? We do not reverence God, we do not believe either that He is or that He is the rewarder of them that diligently seek Him if we despise His will and word. We do not believe in Christ if we merely come to Him for what we can get, and not for what we can be and do. A virile faith is ethical. It is by a willingness to do God's will that we acquire the power to know what is right and wrong, what is true and false, what is partial and absolute. Jesus had spent almost half of His ministry when these words were uttered, and already His disciples were discovering that He was Master and Lord. They had not yet arrived at a full definition of the term, but in a deeper sense than mere courtesy they recognized Jesus as Lord.

Yet Jesus claimed something more than they had yielded. His lordship is over humanity. He here asserts His prerogative as judge over human motives and arbiter of human destinies. In the day when all hearts are revealed many will claim honor and privilege because of special gifts and vocations. They will point to their witness on behalf of righteousness, they will emphasize the service they rendered humanity, they will insist that they ever honored His name by declaring it as the source of their power to do mighty works of healing; but they will be repudiated because their motives were not pure. They were lawless, and would not surrender their wills to the divine will.

We cannot be recognized as disciples of Jesus if we merely use Christian phrases but do not surrender our own hearts to Him. Let the preacher and the social

worker, the Sunday school teacher and the missionary face the issue. Office and service are no guarantee of our Christian standing, but only a submission to Christ as Lord and a heart devotion to doing the things He says.

Our Father, we thank Thee for the land of broad distances, the heavenly land, the home of our souls! We thank Thee for its peace, for its freedom from poverty, sin and care, for its liberty and rest. We thank Thee for its beauty, that no evil thing is to be found there. We thank Thee for its freedom from sin, and for the reign of righteousness. We pray that we may ever live as its citizens. In Christ's name. Amen.

Thursday, 21st. Matthew 7. 24-29.

What a difference there is among hearers! The same words are not responded to in the same way. Some men are inspired to build their lives after a noble pattern, while others are indifferent. Some builders pay no heed to the foundations of being. They assume that if they have ideals and aims it is sufficient, and do not realize that ideals must be built on elemental principles of righteousness, truth and love. "The imagery is from a mountainous country, where the torrent beds, sometimes more than half a mile in width in the plain below the mountain, are dry in summer, and present a level waste of sand and stones. We may picture the foolish man building on this sandy bottom, while the wise or prudent man builds on a rock planted on the shore, or rising out of the river bed, too high to be affected by the rush of waters. In the autumn the torrents stream down, filling the sandy channel and carrying all before them."

Dr. Horton has a wise note: "We may wonder whether anyone can so fulfil the law of the mount that his life and character would stand impregnable. If it was asked about the Mosaic law, Which of you keepeth the law? and the rabbis could say that if any Israelite should keep the whole law for even one day the Messias would come, is it not still more impossible to keep the deeper and more inward law? In many things we offend and come short. No! A Man must be as a shelter in this storm of wind and rain; as the flood comes in the Spirit of the Lord must lift up a standard against it. Only a gospel of grace, a salvation by faith in Christ, can build the house on the rock. He must be the end of the law to every one that believeth, the end of His own law as well as of the law of Sinai. It is only against the building on this rock that the gates of hell cannot prevail."

Our God, we thank Thee for the coming triumph of Jesus Christ our Lord; that His authority is winning sway in every place; that the world is recognizing that it cannot do without Him! We pray that soon the gospel may have reached every man, and that all may bow before the authority of love. Amen.

Friday, 22nd. Matthew 8. 1-4.

After the sermon we have the practice. Which was the more important? Which is the more important, the scientific law or principle or the experiment based on it? The Pharisees were always asking for the experiment, as we are today. If the sermon on the mount were not true there would have been no healing of the leper. Do not exaggerate on the signs! Build on the principle that underlies them!

This leper was seriously afflicted; just as you and I may be afflicted with sin. The first onslaught of the disease was unnoticed; just as we do not heed the first oncoming of sin. The disease is contagious, just as sin is contagious. The disease needed divine power to heal it, as does sin. The disease separated its victim from his fellows, as sin separates.

The leper came to Jesus with great urgency. His need was dire, and nothing less than recovery would satisfy him. His faith was as intense as his consciousness of need and of opportunity. Jesus responds in like measure. He touched him, showing no fear of contagion, but rather mastery over it and brotherly feeling for him who suffered. There was as big a miracle in the touch as in the cure. Christianity is the only religion that associates the pure with the impure in brotherly contact. Jesus was not seeking advertisement, but expressing in simple naturalness the reality of the abundant life that was in Him as His secret.

Jesus would have the man show his reverence and gratitude by worship and sacrifice. When you are cured of sin or doubt or disease, pay homage to God and make an offering of yourself and your possessions to His service.

O God, we would make known to the utmost bounds of creation the wonders of Thy power and love! Thou art holy, Thou art mighty, and Thou displayest Thy power in our restoration. Thy grace is sufficient for us, and Thy strength is made perfect in our weakness. Help us to magnify Thee this day! For Christ's sake. Amen.

Saturday, 23rd. Matthew 8. 5-13.

The centurion was probably an officer of Herod Antipas, whose army was modeled on the Roman pattern. He was the commander of 100 men. He was a Gentile, but may have been a native of Palestine. He loved the Jews, and built them a synagogue; and they on the other hand honored and respected him.

The centurion had a young page, a slave who was very precious to him. The boy was afflicted with some form of paralysis, and his condition moved the centurion to pity, so that at great pains he sought an introduction to Jesus. Notice how fine a thing is a gentleman,—the courtesy which this man shows to the Jews and to Jesus, the pains he takes on behalf of his servant!

Jesus always responded splendidly to splendid behavior. "I will come and heal him." The Jew was prejudiced against entering a Gentile house; Jesus has no prejudice. The sufferer is a slave; Jesus honors him as a man, just as his master had done. It is magnificent! Would that all in influential positions today had similar respect for simple manhood!

The centurion again shines. "It is unnecessary! You have power; use it. I am an officer under orders of those superior to myself, yet they have placed me in a position where I can say to those under me, Come or go, and I am obeyed. You have authority given you by God to cast out the powers of evil. You can order the angels of deliverance as I can order my soldiers. Give the command, and it shall be obeyed."

Magnificent faith! No wonder Jesus marveled. And all on account of a sick slave! Carr has well said: "It was no express command of Christ, but the spirit of Christ which the centurion had caught, that abolished slavery." Here was rare faith such as no Israelite had manifested. Such men shall sit in high places in the kingdom of God, while many a Jew who imagines himself superior will not have so much as entrance into the palace of the King.

O God, Thy word is eternal, Thy law is written in the heavens and the earth and the souls of men! Thou hast spoken for our guidance in life's way. Thou hast promised the comfort of Thy presence as we journey homeward. Thou hast the power to deliver us from sin and death. We magnify Thee, and we pray that Thy comforts may sustain us alway. Through Christ. Amen.

Sunday, 24th. Matthew 8. 14-17.

Whether these words tell of a memorable day in Capernaum or Bethsaida we are not sure. Some think that Bethsaida was the port of Capernaum.

It was the sabbath. Jesus had gone first to the synagogue, and taught. Then He cured a demoniac, and then went to Peter's home.

From the words used to describe the disease of Peter's wife's mother it is believed that she was seized with typhus fever, one of the deadliest pestilences that humanity has known, a pestilence such as anyone might shrink from. Jesus shrank from no form of human infirmity. What men suffered He shared. He bore our sicknesses, and carried our sorrows. When He gave His health to those who were diseased He changed them so completely that sickness left no trace, but they rose up to minister to others.

What should we do if we were bereft of all the references to Christ in the homes of men? How gracious His behavior, how felicitous His speech, how condescending His disposition, how marvelous His works! Now saving a host from embarrassment, now cleansing a woman's soul, now healing the sick or raising the dead, now guiding an old man to the secrets of eternal youth!

And what a wonderful sabbath this was! "At even, ere the sun was set," His benedictions and benefactions brought life and peace and joy to multitudes. Plumptre says: "It was not merely that He came as one of boundless wealth who might scatter alms broadcast, but that He Himself 'took' and 'bore' the sufferings which He removed. He suffered with those He saw suffer. The power to heal was intimately connected with the intensity of His sympathy, and so was followed (as analogous works of love are followed in those who are most Christ-like in their lives,) by weariness and physical exhaustion."

O Lord our God, we worship Thee as we behold Thy glorious majesty in the spreading heavens and the verdant earth! Much more do we worship Thee as we behold Thy condescension to us in Jesus Christ! Thou savest us as we call upon Thee, Thou guidest us in life's way, Thou cheerest us when the night is dark. Thou art our life, our all! Amen.

Monday, 25th. Matthew 8. 18-22.

Very wonderful was Christ's way of dealing with individuals. In the narrative a scribe comes to Jesus, who was in some sense one of His disciples. Our Master was so exhausted with the labors of the sabbath that He had to seek refuge and rest by crossing the lake. He cannot escape from those who need Him, however, and the solitude is broken by the impulsiveness of this scribe.

Jesus does not encourage actions based on impulse. When Peter cried, "I am ready to go with Thee both to prison and to death," the Master warns him that he does not understand himself. We are all temperamental, and we need to understand ourselves. Sometimes we are too hesitant, sometimes too impulsive. Latham says:

"It speaks well for the right feeling of this scribe that he forbears to press his suit. He divined, with the delicacy of a well-bred Oriental, that our Lord's reply, though apparently only discouraging him from following for his own sake, shewed that He held it best that he should stay behind. He is satisfied that our Lord's judgment will be right, and he yields at

once. A man with less perception might have protested against the imputation on his endurance, and have declared that he would go with the Master though he should have to lie on the bare earth."

We must not imagine, however, that this man turned away like the rich young ruler. There is nothing in the narrative to guide us as to his behavior.

The Master would have each of us count the cost. Following Christ is not joining a sect. It means sharing Christ's lot. It may mean poverty, isolation, exile from home. It may mean drinking a cup and sharing a baptism,—and this is what the Master suggests to the scribe.

Another disciple feels the challenge of Christ, but he is more hesitant than the scribe. Either his father had just died, or he wanted to postpone action. Why it should be suggested that Philip or James or John may have been the disciple I cannot imagine.

Plumptre paraphrases our Lord's reply: "Let those who have no spiritual life linger in the circle of outward routine duties, and sacrifice the highest spiritual possibilities of their nature to their fulfilment. Those who are really living will do the work to which their Master calls them, and leave the conventional duties to be done or left undone as the events of their life shall order."

The challenge of Christ is to a living work. Religion is not an adjunct to life; it is life. He who subordinates Christian service to business does not understand his Lord or life.

Our Father, we would have our lives filled with praise! We would not merely feel gratitude or speak of Thy lovingkindness, we would have every motion of life saturated with joy. When we go forth to toil, when we return to leisure, we would be glorifying God. Help us to live in fellowship with Thee! Through Jesus Christ our Lord. Amen.

Tuesday, 26th. Matthew 8. 23-27.

When we read that Jesus entered into THE ship (not A ship,) it is the ship Jesus always used. Whose was it? His own? Or one of His friend's? The ship became a wonder boat, a shrine, a couch, a pulpit, a place of confession and forgiveness, a place of miracle.

What a wonderful yet pathetic picture! The weary Christ, so tired, so exhausted that in the early evening He falls asleep, and cannot be disturbed even by the howling wind and the water that washes over Him as He lies in the boat! A lake like Galilee is liable to sudden and terrible storms. The wind rushes down the gorges and whips the waters into foam-crested waves. So fierce was the storm that evening that even skilled sailors could not keep the boat afloat. Panic filled the souls of men who had sailed those waters ever since they were boys.

What is the meaning of the cry with which the disciples awoke Jesus? Do they mean, Are you indifferent to your life as well as ours? Or are they half angry with Him, thinking that even if He has a charmed life they have not? Apparently they were so dependent on Jesus that they could not trust His silences. Most of us have known what it was to doubt because of the silence that followed our crying.

Jesus rises, and with calm confidence orders the tempest to be muzzled; and at once the waters subside into tranquillity. To men who knew the coming and going of storms there was a majesty about this act which overawed them more than the curing of lepers or the feeding of thousands.

Christ displays His power just in the spot where men are most conscious of their helplessness.

O God, who art love, we bless Thy name! Thy power reveals itself in grace. And we would gladly tell to men how wonderful Thou art. Thy glorious deeds of old have inspired us with confidence. May our lives confirm the testimony of the fathers to the lovingkindness of the Lord! For Christ's sake. Amen.

Wednesday, 27th. Matthew 8. 28-34.

Men have stumbled over this story because it is so unlike Jesus to destroy anything. They have felt that even though the owners may have been wrong in possessing swine they were likely to be ruined by such an act, and it therefore does not appear to be just. "Why," they ask, "should Jesus destroy swine and ruin farmers at the request of devils?"

Let us admit that we cannot answer the question, except by saying with Slater: "He who possessed such power as this must have absolute right over all things." His reasons must have been based on benevolence, as were all the acts of His life, including the rescue of the demented victim of demoniac possession. Jesus merely said to the demons: "Begone!" We are very prone to esteem property as more important than men.

While men were slowly groping toward the truth in their definition of Christ the powers of evil knew Him from the first. They knew Him as the Son of God because He was absolutely and imperatively the champion of goodness and the enemy of evil. These devils would have a truce. "What cause of war is there between us? Why should you attack us?"

Carr says: "(1) This narrative may be regarded as a signal instance of change from the old evil state to the new life. (2) It recalls the connection of sin and disease. The majority of cases of mania may be traced to sins of impurity; the impurity expelled, the man becomes sound in body

as well as in mind. (3) The destruction of the swine should present no difficulty. The same God who, for purposes often hidden, allows men to die by thousands in war or by pestilence, here, by the destruction of a herd of swine, enforces a moral lesson which the world has never forgotten."

"The desire for Jesus to depart was decisive. He yielded to the wish, because it is not His way to force Himself on those who do not want Him. This is the secret of His loneliness in the world, that when men see Him few desire Him; of those who would follow Him many are discouraged by the least difficulty" (Horton).

O God, whose dwelling place is beyond the setting sun, we thank Thee that Thou also abidest in the lowly heart. Thou art ever near, and yet we labor to discover Thee as though Thou wert illusive and remote. Make us conscious of Thy indwelling, we beseech Thee, and help us ever to walk by faith, and not by sight! For Christ's sake. Amen.

Thursday, 28th. Matthew 9. 1-8.

The cure of this man is again the healing of one who reaps the fruit of wrong-doing. When brought to Jesus the young man is in a pitiable condition. Whether he had faith or not we cannot say: he probably had eager desire. His friends, however, had faith, and Jesus comes to his help because of their faith. The fact that Jesus says, "Son, be of good cheer; thy sins have been forgiven thee," shows that sin was the cause. Sinful indulgence will produce paralysis.

When Jesus utters the words the young man does not understand what they imply, he still lies upon the couch. Because he lies there the cynical and critical scribes think that Jesus is a blasphemer and pretender, that He claims a power which is not His. Jesus answers their thoughts. "Why do you think it is easier to say, Thy sins be forgiven, than to say, Arise and walk? It is not so. To demonstrate that forgiveness has come I command the young man to arise, take his bed, and go to his home."

Is the forgiveness of sin an easy thing? We seldom say it. True, we condone sin, excuse it, make light of it, say it is a fall upward; but forgiveness is a hard thing. You can say, Arise and walk, and men can see at once the demonstration of your cure, but forgiveness is inward, and not easily discernible. It is an inward experience known to the recipient, but needing time to manifest itself in such conduct as the world can appreciate. Jesus wrought the cure on the man's body in order to give visible testimony to invisible power.

O Lord, Thy mercies are ever faithful, ever sure! Therefore we praise Thee with gladness of soul and with minds that have been instructed in Thy works. We thank Thee for Thy pity. We thank Thee that Thou comest to deliver us from misery and make us happy in the consciousness of love. Help us to live in Thy love this day! For Christ's sake. Amen.

Friday, 29th. Matthew 9. 9-13.

We now turn to a man whose occupation was unpopular, who was looked on with suspicion as disloyal to his country, and who belonged to a class that was notorious for graft. But there were generous-hearted, good men among the tax-gatherers, and Jesus had a wonderful capacity for seeing them, and ever stood as their champion. Jesus found Matthew at his toil, and in broad daylight challenged him and won him.

How is it that ministers are so slow in learning from Jesus to challenge men to become Christians during business hours?

Jesus knows Matthew in the marketplace, and also in the home. He sits at meat in his house. When the layman asks the minister home, the courtesy should be met in such fashion that every one will feel the better for it. The guests were there because Jesus was Jesus, and they were not disappointed. Matthew knew that he could not honor his friends more than by introducing them to Him by whom he had found his life. Matthew has made a good decision, and he lets his friends know why.

The critics were spectators, not guests. Gladly would they have invited Jesus if they could have had Him on their own terms. He has elected to associate with the friends of a publican, and He meets their criticism with a smile and with brilliant repartee. As Horton says: "The orthodoxy of the day had no conception of the holy love which seeks the sinful to make them good. It prided itself on its own virtue, and used the wicked to exalt its own righteousness. The saying in this verse is enough to save the world."

How much we all need to do as the Master directs when He says: "Go ye and learn what that means"! People who pity those whose sickness is apparent may themselves be suffering from a hidden but more deadly malady, and therefore in greater need of healing.

O Thou King most wonderful, Thou Conqueror divine, we worship Thee! Thou hast ransomed us from sin and death, Thou hast forgiven our transgression and sin, Thou hast restored us to God, Thou hast healed our souls! How can we help praising Thee! Teach us to follow Thee; help us to bear witness to Thy mercy! Amen.

Saturday, 30th. Matthew 9. 14-17.

The Pharisees fasted on Monday and Thursday, and it may be that the disciples of John followed the same custom. Mat-

thew gave his feast on a fast day, and Jesus shared in it. This led to controversy. Latham says: "In those days people looked to religion to order the externals of a man's life. Hours of prayer portioned out the day. And so even the disciples appear to have felt that with them there was something lacking, and that they were at a disadvantage compared with John's disciples because they were not, through conformity to a special rule, formed into a body and marked with a badge."

We know how prone we are to demand organization, watchwords, rites. The history of Christianity shows what disaster has arisen from the attempt to depart from the attitude and method of our Master. To again quote Latham: "Our Lord is not founding a sect at all, He is not a missionary making converts. He comes on earth to proclaim that God loves men, and to open a way by which men may come to the Father. He leaves behind Him men suited to direct a religious movement, but He organizes none Himself. Whether He drew many around Him or few, His great work for the world would equally be completed on the cross."

Jesus likens the joy of a soul's awakening to the nuptials of a bride. This does not mean that there are never times when men should fast. But fasting by rote is not fasting. True fasting is spiritual, and not according to ordinance.

The Master next enunciates a vital principle. "Change with Him is never mechanical, always organic. It comes not by alteration in construction, but always purely of growth. He is propagating spiritual truth in the souls of men; the time is not yet ripe for rites and ordinances and hours of worship. But the day would come when the truth would need a garb. It would have to struggle amongst human institutions, and it must then have outer expression just as other institutions have."

Christianity must not be fettered. Other ideas had done their work. The skins that held them had been stretched to their utmost capacity. Left to themselves they might serve their time, but put the new energy of the spirit of Christ into them, and you might destroy them and waste it. So Jesus prefers to choose His own men and methods, and thus to conserve the kingdom of God.

Our God and Father, Thou art supreme over our lives! We pray for grace to surrender to Thee our highest powers. Teach us how to render to Thee the service of our common days, to yield to Thee our time, our thought, our purpose! For Christ's sake. Amen.

Sunday, 31st. Matthew 9. 18-26.

Jairus was an elder or pastor of the synagogue. As such he probably had been part of deputations who witnessed His power to heal apparently hopeless cases. He has an only child, a daughter of twelve years. She is dying, and Jairus turns in despair to Jesus, and finds Him ready to respond.

A throng surged around Jesus. In the gathering was a woman who for years had had a hemorrhage that sapped her strength. Her modesty had withheld her from speaking to Jesus about her trouble, yet she was desperate, and felt that somehow He was her only hope. Therefore she touched the hem of His cloak. As one has said: "She believed, as the leper did, in His power to heal, but did not trust His love, and shrank from the thought that the Healer would shrink from her. And she thought not of a will that seeks to bless and save, but of a physical effluence passing from the body to the garments, and from the garments to the hand that touched them. Yet weak as the faith was it was accepted." Even so weak a faith could be transmuted into power. So the Lord honored her, and in honoring her declared a gospel for all who believe, yet mistrust themselves while believing.

During the interval tragedy had fallen upon the home of Jairus. "Trouble not the Teacher further," said the sympathetic onlookers. Death appeared to be an insuperable barrier to faith. But Jesus had embarked on a task from which death could not turn Him back. The onlookers might laugh Him to scorn. He puts them forth, and then with reassuring words to the grief-stricken parents He steps to the child's bed, takes her hand, and with quiet authority bids her arise.

It was Jesus who taught men that death is a sleep. We need to remember that a cemetery is after all no more than a sleeping room. When the great Saviour and Lord comes for His own, He can and will waken them for a glad morning!

Help us, O Lord, to praise Thee with heart and voice! We are weak to sing Thy praise, yet Thou hast honored us so wondrously that we must call upon our souls and all that is within us to bless Thee. May we learn more and more of Thy truth and grace! May we have increasingly the faith that looks through death! For Christ's sake. Amen.

A Christ not quite God is a bridge falling short at the other end.—H. C. G. Moule.

I have labored in bricks and mortar, at the forge and carpenter's bench, as well as in preaching and medical practice. I feel that I am not my own, I am serving Christ when shooting a buffalo for my men, or taking an astronomical observation, or writing to one of His children.—David Livingstone.